

26 He hath run against him with his neck raised up, and is armed with a fat neck.

27 Fatness hath covered his face, and the fat hangeth down on his sides.

28 He hath dwelt in desolate cities, and in desert houses that are reduced into heaps.

29 He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

30 He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

31 He shall not believe, being vainly deceived by error, that he may be redeemed with any price.

32 Before his days be full, he shall perish: and his hands shall wither away.

33 He shall be blasted as a vine when its grapes are in the first flower, and as an olive tree that casteth its flower.

34 For the congregation of the hypocrite is barren, and fire shall devour their tabernacles, who love to take bribes.

35 *He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

CHAP. XVI.

Job expostulates with his friends: and appeals to the judgment of God.

THEN Job answered, and said:

2 I have often heard such things as these: you are all troublesome comforters.

3 Shall windy words have no end? or is it any trouble to thee to speak?

4 I also could speak, like you: and would God your soul were for my soul.

5 I would comfort you also with words, and would wag my head over you.

6 I would strengthen you with my mouth, and would move my lips, as sparing you.

* Psal. vii. 15; Isa. lix. 4.

VER. 26. *And is.* Heb. "even upon the thick bosses of his buckler." H.—God thus seizes his antagonist, who, like Pharaoh, swells with pride. C. Deut. xxxii. 15.

VER. 28. *Heaps,* by his ambition and fury, (C.) and exactions, (Cajet. M.) till the king chooses to rebuild the cities. Vatab.

VER. 31. *That he.* Heb. and Sept. "for vanity shall be his reward." H.—If he would repent, he might still be safe. M.

VER. 32. *Hands;* strength and prosperity. C.—Sept. "his branch shall not grow thick." H.

VER. 33. *First.* Heb. "unripe." H.—He shall derive no aid or comfort from his young family.

VER. 34. *Congregation,* or family.—*Bribes.* Lit. "presents," which (H.) frequently were not given freely, but extorted as a real tribute. C.—Sept. "for the death of the wicked is a martyrdom," or proof of his impiety. "But fire shall consume the houses of the present (or bribe) receivers."

VER. 35. *Sorrow.* Heb. "mischief." H. See Psal. vii. 15; Isa. xlix. 4.—The tree is known by its fruit. Eliphaz sufficiently insinuates that he is speaking of Job. C.—His, or "its," the congregation's womb. Ver. 34. Prot. "their belly." H.

CHAP. XVI. VER. 2. *Comforters.* "Job's friends or comforters," are become proverbial, to denote people who do the contrary to what they seem to promise. H.—Never did men sustain worse the character of comforters. They all magnify their knowledge and piety, and make the most absurd application of their principles to Job's condition. C.

VER. 3. *Windy,* inconclusive arguments. They all entertain a mean opinion of their adversaries, as they did not agree in the application of the propositions. Hence though they might be true, they were nothing to their present purpose. Chap. xv. 3. H.—*Trouble.* You can speak without any pain: but the case is far different with me. M.—Heb. "what emboldeneth thee to answer?" H.—Who asks thee for advice? C.

VER. 4. *My soul.* If you had experienced my state of misery, (H.) surely would not have behaved thus to you. C.

7 But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

8 But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

9 My wrinkles bear witness against me, and a false speaker riseth up against my face, contradicting me.

10 He hath gathered together his fury against me; and threatening me, he hath gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

11 They have opened their mouths upon me, and reproaching me, they have struck me on the cheek; they are filled with my pains.

12 God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

13 I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.

14 He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth.

15 He hath torn me with wound upon wound, he hath rushed in upon me like a giant.

16 I have sewed sackcloth upon my skin, and have covered my flesh with ashes.

17 My face is swoln with weeping, and my eye-lids are dim.

18 These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.

19 O earth, cover not thou my blood, neither let my cry find a hiding-place in thee.

20 For behold my witness is in heaven, and he that knoweth my conscience is on high.

21 My friends are full of words: my eye poureth out tears to God.

22 And O that a man might so be judged with God as the son of man is judged with his companion!

23 For behold short years pass away, and I am walking in a path by which I shall not return.

VER. 5. *Wag,* or shake my head out of pity. Chap. xlii. 11; Nah. iii. 7. The same sign often indicates astonishment, or contempt. Psal. xxi. 8; Matt. xxvii. 39. C.

VER. 7. *But.* Heb. "If I speak," &c.

VER. 9. *Against me,* in your opinion, as if I were guilty of lies. *Heb. "my leanness bears witness, my falsehood has risen up against me, and answered me to my face;" which may be understood in the same sense as the argument of Eliphaz. He is designated by the false speaker (C.); unless we explain it of the wrinkles, which falsely indicated that Job was advanced in years, or of the malady; whence it was gathered that he must be a criminal. M.—Prot. "my leanness riseth up." H.

VER. 11. *Cheek.* His friends seemed so enraged, as to be disposed to do so. C.—These expressions were strikingly verified in Christ. M.

VER. 14. *Lances.* Heb. "archers." Sept. "they have encompassed me, throwing lances into my veins, or loins, not sparing," &c. H.—*Barrels.* Heb. and Sept. "gall," being afflicted with a dysentery. C.—S. Thomas explains it of his children, who were slain. H.

VER. 16. *Flesh.* Heb. "horn." Sept. "strength." H.—I have lost all my beauty and splendour, and have put on the garments of penance. C.

VER. 17. *Dim.* Heb. and Sept. "covered with the shadow of death," (H.) greatly impaired. C.

VER. 18. *Hand,* which has not been defiled with any injustice. M.—*When* Heb. "and my prayer was pure." I never neglected this sacred duty, (chap. i. 5,) as my friends accuse me. Chap. xv. 4. H.

VER. 19. *In thee.* Let the cry of my blood, which issues from my wounds, and the injury which my reputation has suffered, come before the throne of God. Calamity is a species of murder. See Gen. iv. 10. C.

VER. 22. *Judged.* Heb. "might plead." H.—Earthly judges may be compelled to pronounce sentence publicly. Job is afraid lest the justice of his cause should remain undecided, till death overtook him, ver. 23. Pineda.

CHAP. XVII. VER. 1. *Spirit.* Heb. "breath is corrupt," (H.) or spent.

CHAP. XVII.

Job's hope in God: he expects rest in death.

MY spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me.

2 I have not sinned, and my eye abideth in bitterness.

3 Deliver me, O Lord, and set me beside thee, and let any man's hand fight against me.

4 Thou hast set their heart far from understanding, therefore they shall not be exalted.

5 He promiseth a prey to his companions, and the eyes of his children shall fail.

6 He hath made me, as it were, a by-word of the people, and I am an example before them.

7 My eye is dim through indignation, and my limbs are brought, as it were, to nothing.

8 The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.

9 And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 Wherefore, be ye all converted, and come, and I shall not find among you any wise man.

11 My days have passed away, my thoughts are dissipated, tormenting my heart.

12 They have turned night into day, and after darkness I hope for light again.

13 If I wait, hell is my house, and I have made my bed in darkness.

14 I have said to rottenness: Thou art my father; to worms, my mother and my sister.

15 Where is now then my expectation, and who considereth my patience?

16 All that I have shall go down into the deepest pit: thinkest thou that there, at least, I shall have rest?

CHAP. XVIII.

Baldad again reproves Job: and describes the miseries of the wicked.

THEN Baldad, the Suhite, answered, and said:

2 How long will ye throw out words? understand first, and so let us speak.

I cannot breathe without the greatest difficulty. C.—Only. Sept. "But I want the grave, and do not obtain it." H.

VER. 2. *Not sinned.* That is, I am not guilty of such sins as they charge me with. Ch.—Heb. "the wicked were not with me" in friendship at any time. Prot. "Are there not mockers with me?" H.—Job was doubly afflicted, with corporal pain and calumny: yet hopeth in God. W.

VER. 3. *Fight.* I am secure under thy protection. Heb. "who will strike hands with me?" or stand bondsman for my debt? Prov. vi. 1.

VER. 5. *He.* My friend. C.—Heb. "speaketh flattery," (H.) or promiseth to caress me, while he neglects his own children. But the sense of the Vulg. and Chal. seems preferable. My friends speak as if they could do any thing, and as if no trial would stagger their resolution. But they durst not be in my situation for a short time. C.

VER. 6. *Example.* Prot. "a tabret." H.—The people sing over my misfortunes Lam. iii. 14. I am represented as a victim of God's just indignation. C.—Sept. "a laughter," or laughing-stock. H.

VER. 7. *Indignation of God, or of myself.* M.—Nothing. Heb. "as a shadow." C.

VER. 8. *Hypocrite.* If you condemn me, I shall comfort myself with the approbation of the righteous, and still maintain my station. H.—Men of sense and virtue will tremble at the judgments of God, and will never join the crowd of scoffers. C.

VER. 12. *Day.* Sleep flees from me. M.—All is in confusion.—After. Heb. and Sept. "light is near in the face of darkness." H.—I still hope for relief.

VER. 13. *Hell.* Scilicet. The region of the dead. Ch.—Prot. "grave." H.—But this text proves that there was a place of rest called hell. W.—He speaks here chiefly of the body. C.

VER. 14. *Sister.* I am nearly related to such things, and ready to drop into the grave, as my flesh is already devoured by worms. M.

VER. 15. *Who.* Heb. "who shall see my hope?" I wish all might witness it. H.—But I expect no redress on this side of the grave. C.

3 Why are we reputed as beasts, and counted vile before you?

4 Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

6 The light shall be dark in his tabernacle, and the lamp that is over him shall be put out.

7 The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

8 For he hath thrust his feet into a net, and walketh in its meshes.

9 The sole of his foot shall be held in a snare, and thirst shall burn against him.

10 A gin is hidden for him in the earth, and his trap upon the path.

11 Fears shall terrify him on every side, and shall entangle his feet.

12 Let his strength be wasted with famine, and let hunger invade his ribs.

13 Let it devour the beauty of his skin, let the first-born, death, consume his arms.

14 Let his confidence be rooted out of his tabernacle, and let destruction tread upon him like a king.

15 Let the companions of him that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

16 Let his roots be dried up beneath, and his harvest destroyed above.

17 Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18 He shall drive him out of light into darkness, and shall remove him out of the world.

19 His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

* Prov. ii. 23.

VER. 16. *Deepest pit.* Literally hell. Ch.—Heb. "We shall go down to the bars of the pit, when we shall rest together in the dust." My hopes may be frustrated by death (H.); or you, my friends, must also go to the house of eternity. C.

CHAP. XVIII. VER. 2. *Understand ye.* Teach this man to comprehend what we say. He deigns not to address Job in person; but repeats most of his former remarks respecting the wicked, as if they were unquestionably applicable to Job. Chap. viii. C.—Heb. "mark ye." Sept. "do thou attend." H.

VER. 3. *Reputed.* Sept. "silent as four-footed animals before thee?" (H.) without discipline or understanding. Chap. xvii. 4. M.

VER. 4. *Thou.* Heb. "He teareth his soul in his fury!" H.—This is spoken with an air of contempt, as if Job were mad. Chap. xiii. 14. C.—*Place.* We should expect to see such effects, as soon as we would allow that God punishes thee, without thy being guilty. Hitherto he has treated the wicked only with such rigour. Still thou wouldst assert that thou art a singular example of an innocent man under oppression! C.

VER. 6. *Light*; prosperity, (M.) offspring, &c. C.

VER. 8. *Mashes*, (maculis,) or holes of the net. M.—The more he strives to get out, the more he gets entangled. C.

VER. 9. *Thirst*: the greedy hunter. C.—Heb. "the robber." H.

VER. 13. *First-born* denotes the best, or the worst. H.—*Death.* Heb. "of death," the devil, or a premature death, and most cruel enemy. C.—Sept. "But death devours his most beautiful things." H.

VER. 14. *Confidence.* Sept. "health."—*Let.* Prot. "and it shall bring him to the king of terrors" (H.); or, "thou (O God) shalt," &c. Sept. "let him be in the greatest (C.) want, on account of a royal accusation," (H.) of high treason. C.

VER. 16. *Harvest.* Heb. also, "branch" (C.); his family, (M.) and all of which he trusted. C.—All must be destroyed, root and branch.

VER. 20. *Them.* Lit. "the first," who were witnesses of his misery. H.

21 These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

CHAP. XIX.

Job complains of the cruelty of his friends: he describes his own sufferings: and his belief of a future resurrection.

THEN Job answered, and said:

2 How long do you afflict my soul, and break me in pieces with words?

3 Behold, these ten times you confound me, and are not ashamed to oppress me.

4 For if I have been ignorant, my ignorance shall be with me.

5 But you set yourselves up against me, and reprove me with my reproaches.

6 At least now understand, that God hath not afflicted me with an equal judgment, and compassed me with his scourges.

7 Behold I shall cry, suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

9 He hath stript me of my glory, and hath taken the crown from my head.

10 He hath destroyed me on every side, and I am lost; and he hath taken away my hope, as from a tree that is plucked up.

11 His wrath is kindled against me, and he hath counted me as his enemy.

12 His troops have come together, and have made themselves a way by me, and have besieged my tabernacle round about.

13 He hath put my brethren far from me, and my acquaintance, like strangers, have departed from me.

CHAP. XIX. VER. 3. *Ten times; very often.—Oppress me.* Heb. word occurs no where else, and is variously translated. It may signify, "to dig a pit for me." Chap. vi. 27; Psal. vi. 6. Job repeats nearly what he had said before, only with greater vehemence. He admits that Providence treats him in an unusual manner. Yet he still retains an assured hope, and arraigns his adversaries before the Divine tribunal. C.

VER. 4. *With me.* I alone am answerable for it. But I am no wiser for your remarks. If I have sinned, have I not been sufficiently punished? C.—Sept. "Yea, truly, I was under a mistake; and the mistake still remains with me, to have spoken a word which was not becoming. But my speeches are erroneous and importunate." He talks thus ironically. H.

VER. 6. *With an equal judgment.* S. Gregory explains these words thus: Job being a just man, and truly considering his own life, thought that his affliction was greater than his sins deserved; and in that respect, that the punishment was not equal, yet it was just, as coming from God, who gives a crown of justice to those who suffer for righteousness' sake, and proves the just with tribulations, as gold is tried by fire. Ch.—He knew that God would surely give a just reward. 2 Tim. iv. S. Greg. xiv. 16. W.—The friends of Job had too contracted a notion of Providence, supposing that the virtuous should not be afflicted. Job allowed that the ordinary rules were not here observed. Heb. "the Lord hath perverted, or overthrown me." C.

VER. 12. *Troops (latrones):* "free-booters," (H.) or "soldiers." Sanctius. —Those nations made a practice of plundering one another's territories, without any declaration of war. Sept. "his temptations (C. or militia: *παρατήρια*) came rushing together upon me; lying down (H.) in ambush, (C.) they surrounded my paths." H.

VER. 17. *Entreated.* Prot. add, "for the children's sake of mine own body." Sept. "I invited with flattering speeches the sons of my concubines. (18) But they cast me from them for ever. When I arise, they speak against me." H.—Interpreters generally suppose that Job speaks of the children by his inferior wives; though he might have some at home by the first wife, who were not old enough to be invited to the feast with those who were destroyed. C.

VER. 20. *Teeth.* I am like a skeleton, so strangely emaciated, and my flesh corrupted: even my bones are not entire. H.—Heb. "I have escaped with the skin of my teeth." Only my gums are left. My bones cut the skin. Sym. "I tore my skin with my teeth."

VER. 24. *In a.* Heb. "lead, in the rock for ever." Prot. Sept. have, "for ever," after *book*, (ver. 23,) and subjoins, "with a writing instrument of iron and (or) lead, or be engraven on the rocks for a memorial." Grabe insinuates that

14 My kinsmen have forsaken me, and they that knew me have forgotten me.

15 They that dwell in my house, and my maid-servants, have counted me as a stranger, and I have been like an alien in their eyes.

16 I called my servant, and he gave me no answer, I entreated him with my own mouth.

17 My wife hath abhorred my breath, and I entreated the children of my womb.

18 Even fools despised me, and when I was gone from them, they spoke against me.

19 They that were some time my counsellors, have abhorred me: and he whom I loved most, is turned against me.

20 The flesh being consumed, my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

21 Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me.

22 Why do you persecute me as God, and glut yourselves with my flesh?

23 Who will grant me that my words may be written? who will grant me that they may be marked down in a book:

24 With an iron pen, and in a plate of lead, or else be graven with an instrument in flint-stone?

25 For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

26 And I shall be clothed again with my skin, and in my flesh I shall see my God.

27 Whom I myself shall see, and my eyes shall behold, and not another: this, my hope, is laid up in my bosom.

before there was only, "and on lead, or be engraven on the rocks." H.—It was long very usual to make use of lead. Pineda.—What he desired to have written in such durable characters, (H.) was the following sentence, in proof of his unshaken confidence in God, and as a refutation of his friends, who accused him of despair and blasphemy, (C.) as also the whole history of his conflict. His desire has been granted. T.

VER. 25. *Redeemer* may be understood of the Deity, without confining it to the second Person (Isa. xli. 14, and xlix. 7. Piscator); though it may have a more peculiar reference to Christ (Junius. H.); in whom he believed, as the Redeemer of all mankind. C.—*Earth.* Yea, ere long I shall be restored to health, (S. Chrys. Grot.) as an earnest and figure of the resurrection. Nothing is more common, in Scripture, than for the same prophecy to have a double accomplishment; one soon after it is made public, and another more sublime and remote. Job seemed to have no expectation of surviving his present misery, (ver. 7, and chap. vii. 7, and xiv. 15,) unless God now revealed it to him, as a figure of his future resurrection, founded on the hope of our Saviour's, which he expresses in much clearer terms. Heb. "I know that my Redeemer is living, and that he will raise himself one day upon the earth," (C.) like a conqueror, (H.) or wrestler, having overthrown his antagonist (Amara): or, "he will stand the last upon the earth, or dust," (Piscator,) ascending his throne, to judge all. Deodat.

VER. 26. *And I.* Sept. "But he will raise up my body or skin, which has sustained these things. This now has been accomplished for me by the Lord; (27) which I know within myself, which my eyes have seen, and not another. For all things are accomplished in my bosom." I am as fully convinced of this glorious event, (H.) as if it were past. C.—Heb. "and though, after my skin, worms destroy this body, yet in my flesh shall I see God." Prot. or, in the margin, "After I shall awake, though this body be destroyed, yet out of," &c.—*God* Sixtus V., and some other editions, add "Saviour." C.—Job would see the Messiah by the eyes of his posterity. S. Aug. or Faustus, ser. 234, t. v. App. Sanctius.—He hoped also to see God face to face in glory, (C.) though not by means of his corporeal eyes, (H.) and to be restored to favour, so that God would no longer turn his back on him. Chap. xlii. 5.

VER. 27. *Myself.* Heb. "for myself," and for my comfort; not like the reprobate, who shall see their judge to their eternal confusion. Job insists so much on this point, that he shows that he is not speaking merely of the Divine favour being restored to him, in the re-establishment of his health and affairs, but that he raises his mind to something more solid and desirable, of which the former was only a faint representation. C.—"No one since Christ has spoken so plainly of the resurrection, as this man did before the coming of the Messiah."

28 Why then do you say now: Let us persecute him, and let us find occasion of word against him?

29 Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

CHAP. XX.

Sophar declares the shortness of the prosperity of the wicked: and then sudden downfall.

THEN Sophar, the Naamathite, answered, and said:
2 Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

3 The doctrine with which thou reprovest me, I will hear, and the spirit of my understanding shall answer for me.

4 This I know from the beginning, since man was placed upon the earth,

5 That the praise of the wicked is short, and the joy of the hypocrite but for a moment.

6 If his pride mount up even to heaven, and his head touch the clouds:

7 In the end he shall be destroyed, like a dunghill; and they that had seen him, shall say: Where is he?

8 As a dream that fleeth away, he shall not be found; he shall pass as a vision of the night:

9 The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

10 His children shall be oppressed with want, and his hands shall render to him his sorrow.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil shall be sweet in his mouth, he will hide it under his tongue.

13 He will spare it, and not leave it, and will hide it in his throat.

14 His bread in his belly shall be turned into the gall of asps within him.

15 The riches which he hath swallowed, he shall vomit up, and God shall draw them out of his belly.

8. Jer. ad Pam.—*This*. Heb. “*though my reins be consumed within me*” (Prot. H.); or, “*my reins (desires and tender affections) are completed in my bosom.*” C.

VER. 28. *Let us*. Sept. “*Why do we contend against him? and the root of the word (reason) we shall find in him.*” He provokes us to speak thus. H.—Heb. reads, “*in me.*” But the Chal., &c., “*have him,*” as the sequel requires; unless Job speak this in his own person. I am ready to answer you; or, have you really discovered in me any grounds for your virulent attack? C.

VER. 29. *Know*. Sept. “*And then they shall know that their power is no where;*” or, “*where is their substance?*” Grabe. H.—Job menaces his friends with God’s judgments, as they had done him. C.

CHAP. XX. VER. 2. *Therefore*. From this concession which thou hast just made. M.—*Various*. Heb. “*Hence do my thoughts cause me to answer, and for this I hasten.*” Sept. “*I did not thus suspect that thou wouldst contradict these things,*” &c. H.

VER. 4. *I know*. Heb. and Sept. “*dost thou not know?*”

VER. 6. *Pride*. Sept. “*presents.*” H.—Riches may be meant by pride. C.

VER. 9. *Behold him*, as if it were susceptible of resentment, and entered into the views of God. Chap. vii. 10; Psal. xxvi. 35. C.

VER. 10. *Be*. Heb. “*seek to please the poor, and his hands shall restore their goods,*” which the wicked had gotten by oppression. H.

VER. 11. *Vices of*, is not in Heb., but must be understood. H.—*Youth*. Some translate, “*hidden.*”—Youth may also denote the sin in which we are born, which is the source of all our maladies, and is always dragging us towards the grave. C.

VER. 12. *Evil* of any kind, and particularly (H.) injustice, which at first seems sweet, but will prove in the end a mortal poison. C.—The unjust will be forced to restore his ill-gotten goods, or suffer eternally for the neglect, ver. 14, 18. H.—Habitual sins are also overcome with most difficulty, ver. 11. M.

VER. 16. *Head*. Heb. “*venom.*” Sept. “*the wrath of dragons.*” C.—*Viper*. The same Heb. term is elsewhere rendered basilisk, or asp. The precise import of such things is not easily ascertained. Pineda.

16 He shall suck the head of asps, and the viper’s tongue shall kill him.

17 (Let him not see the streams of the river, the brooks of honey and of butter.)

18 He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

19 Because he broke in, and stript the poor: he hath violently taken away a house which he did not build.

20 *And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

21 There was nothing left of his meat, and therefore nothing shall continue of his goods.

22 When he shall be filled, he shall be straitened; he shall burn, and every sorrow shall fall upon him.

23 May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him.

24 He shall flee from weapons of iron, and shall fall upon a bow of brass.

25 The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

26 All darkness is hid in his secret places: a fire that is not kindled shall devour him: he shall be afflicted when left in his tabernacle.

27 The heavens shall reveal his iniquity, and the earth shall rise up against him.

28 The offspring of his house shall be exposed, he shall be pulled down in the day of God’s wrath.

29 This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

CHAP. XXI.

Job shows that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.

THEN Job answered, and said:

2 Hear, I beseech you, my words, and do penance.

• Eccli. v. 9.

VER. 18. *Suffer eternal torments*. C.—Heb. “*according to his substance shall the restitution be, and he shall not rejoice.*” Prot.

VER. 20. *Them*. Death will overtake him, like the rich man. Luke xii. 20. C.

VER. 21. *Continue*. Heb. “*no one shall look for his goods.*” The sinner eat up all in his life-time, or saw his possessions slip from him. H.—At least, he shall not take them with him to the grave. C.

VER. 23. *May*. Heb. “*And when he shall be about to fill his belly,*” like king Baltassar, death shall hurry him away. C.—*Rain*. Sept. “*hurl sorrows upon him,*” (H.) by an untimely death, followed with eternal hunger and thirst. Thus was treated the rich glutton. Luke xvi. 22. C.

VER. 24. *Brass*; of which metal the strongest bows were made. Prot. have “*steel*” (H.); but brass was used by the ancients for the same purpose. C.

VER. 25. *The sword is*, occurs not in the Vulg., (H.) though it be in the Compl. and Sixtine editions. C.—Heb. “*It is drawn, and cometh out of the body; the glittering sword cometh out of his gall; terrors are upon him.*” Prot. “*May likewise the dart come out through his body,*” &c. H.—*Ones*. Heb. *Enim*; giants, who formerly inhabited the land of Moab, near the eastern Idumea. Their name might be placed for any cruel enemies. C.

VER. 26. *Darkness*, or misery. C.—Sept. “*Terrors upon him,*” (26) and all darkness may await him.” H.—He shall find no means of escaping. C.—*Kindled*. Heb. “*blown.*” S. Gregory observes that hell-fire is corporeal, but very different from our material fire. Chal., &c., explain this passage in the same sense. It may also intimate interior anguish, (C.) lightning, (Vatable,) pestilence, (Grot.), and every species of calamity. C.—*Tabernacle*, in hell. M.

VER. 27. *Heavens*, as his sins have cried for vengeance. Gen. xviii. 20. C.—All creatures shall fight against the wicked. M.

VER. 28. *Exposed*. Heb. “*the bud,*” (C.) or increase of his house, shall depart,” (H.) and be led away into captivity, (C.) and rained. Sept. “*Let final destruction drag away his house, and the day of wrath overtake him.*”

VER. 29. *Doings*. Lit. “*words.*” Heb. “*of his decree.*” H.—This is what he may expect for his impiety both in words and actions. C.

CHAP. XXI. VER. 2. *Do*. “*Alter your opinion.*” M.—Sym. “*hear,*”

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3 Suffer me, and I will speak; and after, if you please, laugh at my words.

4 Is my debate against man, that I should not have just reason to be troubled?

5 Hearken to me and be astonished, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

7 *Why then do the wicked live, are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

9 Their houses are secure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel and the harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment they go down to hell.

14 Who have said to God: Depart from us, we desire not the knowledge of thy ways.

15 *Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

16 Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

17 How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

* Jer. xli. 1; Hab. i. 13.

Sept. "may this be for your consolation," (Heb.) which I shall receive from you, or which you may make use of, if you should be afflicted (C.) as I am. H.—Job undertakes to show that the wicked are sometimes suffered to enjoy a long prosperity.

VER. 4. *Troubled*. Heb. "Why is not my spirit shortened" by death, if your assertion be true (H.)? or why may I not be "troubled," since I have to deal, not with an enlightened judge, but with men who are under the greatest prejudices? C.—I seem to you to dispute against God. Have I not then reason to tremble? Ver. 6. H.

VER. 5. *Hearken to*. Lit. "look steadfastly on me." H.—Compare my present with my former condition, and do not pretend to fathom God's judgments; which fill me also with astonishment, when I consider why the virtuous are distressed, and the wicked prosper. Ver. 7.

VER. 7. *Riches*. This is what fills me with great anxiety. Yet it quite destroys the force of your argument, (C.) since you pretend that the prosperity of the wicked is never of long duration.

VER. 9. *Rod*. Divine judgments. M. Psal. lxxii. 5.

VER. 11. *Their*. Sept. "They continue like eternal sheep," as if they and their flocks would never die. C.

VER. 13. *Moment*. Sept. "in the rest of the lower region, *ádōv*, they shall be laid" (H.) in the grave. M.—*Hell*. The same term is used for the place where the damned are tormented as for that where the souls of the just waited (chap. vii., and xvii.) for their Redeemer's coming. But here Job is speaking of the apparent happiness of the wicked (H.); and only alludes to the grave, (C. M.) or comfortable death and burial of the reprobate; though, at the same time, he may declare that their souls are buried in hell. H.

VER. 16. *Because*, is not in Heb. "Lo, their good is not." They are not possessed of true riches, or of good sense. Alex. Sept. "For good things were in their hands; but the works of the impious are not pure." No: the more they possess, the greater is their perversity. Grabe substitutes *δυνατόν* for *καθάρ*; God "does not behold" the works, &c., which is more conformable to the other editions; and thus the blasphemies of the impious are continued. H.

VER. 17. *How often*. When do we witness the downfall of the wicked? Mercer.—Or, in a contrary sense, how often are they miserable as well as the just? Such things are, therefore, a very equivocal argument, to prove either side of the question. Those who are afflicted, and cling closer to God, must be accounted virtuous and happy; while that prosperity is fatal which is an occasion of our neglecting his service. C.—Job answers his own question, ver. 7. If the wicked be happy for a time, their future state is deplorable, and often they forfeit even their temporal advantages. M.

VER. 19. *The sorrow*. Prov. "his iniquity." Marg. "that is, the punish-

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18 They shall be as chaff before the face of the wind, and as ashes which the whirlwind scattereth.

19 God shall lay up the sorrow of the father for his children: and when he shall repay, then shall he know.

20 His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21 For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?

22 Shall any one teach God knowledge, who judgeth those that are high?

23 One man dieth strong and hale, rich and happy.

24 His bowels are full of fat, and his bones are moistened with marrow.

25 But another dieth in bitterness of soul, without any riches:

26 And yet they shall sleep together in the dust, and worms shall cover them.

27 Surely I know your thoughts, and your unjust judgments against me.

28 For you say: Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.

30 Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

31 Who shall reprove his way to his face? and who shall repay him what he hath done?

32 He shall be brought to the graves, and shall watch in the heap of the dead.

33 He hath been acceptable to the gravel of Cocytus,

b Mal. iii. 14.

ment." H.—The children shall share in his punishment, (C.) when they have been partakers, or imitators, of his injustice. H.—*Know* his offence, and whether there be a God (C.) and providence. M.

VER. 21. *And if*. Heb. "when" he is cut off in the midst of his days: he does not regard the happiness or misery of those whom he leaves behind. H.

VER. 23. *Hale*, or healthy. Heb. "in perfect strength." H.—Sept. "simplicity, or folly." S. Aug. reads with the old Vulg. "in the strength of his simplicity," (C.) or innocence. H.

VER. 24. *Bowels*. Prot. "breasts" (marg. "milk-pails") are full of milk. But the Sept., Bochart, &c. agree with the Vulgate. Job describes a corpulent man (C.) living in luxury, like the glutton. H.

VER. 25. *Any*. Heb. "ever having eaten with pleasure." H.

VER. 28. *Prince*. Job, (M.) or rather the tyrant, whose lot we know is miserable, as he falls a victim to God's justice. Chap. xx. 7.

VER. 30. *To the*. He will be requited indeed, at last; or rather, when others are in the utmost danger, he will be protected as it were by God. Sept. (C.) or Theodotion, "the wicked is kept on high," *κοιλιζεται*. All from ver 28 to 33 inclusively, is marked as an addition to the Sept. by Grabe, who has supplied many similar omissions, of which Origen and S. Jerom complained. H.

VER. 32. *Dead*. Heb. "the sheaves," being quite ripe for harvest, and even in the tomb, the tyrant retains some sort of pre-eminence, as he is buried with honour, and set like a more elevated sheaf, to inspect the rest. C.—*Godiss* is rendered by Prot. "tomb," (margin,) "heap." But (chap. v. 26) where only the word occurs again, we find "a shock of corn," and this comparison seems very suitable here.—"Eternity," says Bridayne, (ser. in Maury's Eloq.,) "is a pendulum, the vibration of which sounds continually, Always! Never! In the mean while, a reprobate cries out: What o'clock is it? And the same voice answers, Eternity!" Thus at last the wicked shall awake from the sleep in which they have spent their days (H.); and their watching, restless, and immortal souls (S. Thom.) will bitterly lament their past folly.

VER. 33. *Acceptable to the gravel of Cocytus*. The Hebrew word, which S. Jerom has here rendered by the name *Cocytus*, (which the poets represent as a river in hell,) signifies a valley, or a torrent: and in this place is taken for the low region of death, and hell; which willingly, as it were, receives the wicked at their death: who are ushered in by innumerable others that have gone before them; and are followed by multitudes above number. Ch.—Isaiah (xlv. 9) and Ezekiel (xxxiii. 21) describe the splendid reception in hell of the kings of Babylon and of Egypt nearly in the same manner as Job does that of any sinner who has lived in prosperity. Chap. xxxviii. 17.—*Cocytus* is a branch of the Styx, a river of Arcadia, of a noxious quality, which the poets have placed in hell. Pineda.—Sept. "The pebbles of the torrent became sweet to him, and in his train

and he shall draw every man after him, and there are innumerable before him.

34 How then do ye comfort me in vain, whereas your answer is shown to be repugnant to truth?

CHAP. XXII.

Eliphaz falsely imputes many crimes to Job: but promises him prosperity if he will repent.

THEN Eliphaz, the Themanite, answered, and said:

2 Can man be compared with God, even though he were of perfect knowledge?

3 What doth it profit God if thou be just? or what dost thou give him if thy way be unspotted?

4 Shall he reprove thee for fear, and come with thee into judgment:

5 And not for thy manifold wickedness, and thy infinite iniquities?

6 For thou hast taken away the pledge of thy brethren without cause, and stript the naked of their clothing.

7 Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

8 In the strength of thy arm thou didst possess the land, and, being the most mighty, thou holdest it.

9 Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

10 Therefore art thou surrounded with snares, and sudden fear troubleth thee.

11 And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

12 Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

13 And thou sayest: What doth God know? and he judgeth as it were through a mist.

14 The clouds are his covert, and he doth not con-

sider our things, and he walketh about the poles of heaven.

15 Dost thou desire to keep the path of ages, which wicked men have trodden?

16 Who were taken away before their time, and a flood hath overthrown their foundation:

17 Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing.

18 Whereas he had filled their houses with good things: whose way of thinking be far from me.

19 *The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?

21 Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22 Receive the law of his mouth, and lay up his words in thy heart.

23 If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

24 He shall give for earth flint, and for flint torrents of gold.

25 And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

26 Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

27 Thou shalt pray to him, and he will hear thee, and thou shalt pay vows.

28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

29 *For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.

30 The innocent shall be saved, and he shall be saved by the cleanness of his hands.

* Psal. cvi. 42.

* Prov. xxix. 23.

every man shall come, and unnumbered men before him."—The Church reads in her office for St. Stephen, *Lapides torrentis illi dulces fuerunt: ipsum sequuntur omnes animæ justæ.*

VER. 34. *Vain.* These arguments show that your assertions are destitute of proof, and afford me no comfort. C.

CHAP. XXII. VER. 2. *Knowledge.* How then canst thou dispute with God?

VER. 3. *Profit.* God rules all with justice or with mercy: since, therefore, he punishes, it must be for some guilt, and not for his own advantage. But he might still chastise for the good of man, or to manifest his own power. John ix. 3. God also punishes the sinner for the wrong which he does to himself. S. Aug. Conf. iii. 8. Any one may discover the sophism of Eliphaz. If God were indifferent with regard to our virtue, who would be able to advance one step towards him? C.—Man is unprofitable indeed to God, but he may reap great advantage from piety himself; and this is what God desires, as well as his own glory. Matt. v. 17. W.

VER. 4. *Fear.* Thus malefactors are condemned, that they may no longer disturb society. But may not God afflict the just, though he have nothing to fear? C.

VER. 6. *Pledge.* Heb. "person." Debtors might be sold. Matt. xviii. 30.

VER. 7. *Water.* Job's disposition was the reverse. Chap. xxix. 15. Such inhumanity would hardly be conceived possible among us. But the Idumeans were guilty of it (Num. xx. 18; Isa. xxi. 14,) and if it had not been probable, Eliphaz would not have dared to speak thus. C.

VER. 8. *It.* Heb. and Sept. intimate that Job accepted persons, and gave sentence in favour of his rich friends. H.

VER. 12. *Stars;* and of course, that his Providence regardeth not human affairs. C.—When an infidel observed, "I think the gods are too great to want my adoration," Socrates well replied, "The greater they appear to thee, the more oughtest thou to treat them with respect and honour." Xenophon, Memor.

VER. 14. *Doth.* Heb. "seeth not." Sept. "is not seen."—*Poles,* on which the whole machine seems to turn. C.

VER. 15. *Wicked.* Sept. Alex. "just." But Græbe substitutes *unjust* (H.); as otherwise Eliphaz would argue against his own principles: unless *just* be put ironically for hypocrites. C.—Wilt thou imitate the ancient giants, before the deluge? C.

VER. 16. *Flood.* Heb. "river," (Sept. C.) or "flood." Prot. This does not

certainly allude to the deluge, though Job could not be unacquainted with an event (H.) which appears in the writings of the most ancient pagan authors. Græc. Relig.

VER. 18. *From me.* He thus insinuates that Job entertained such sentiments, though he seemed to condemn them. Chap. xxi. 16. C.—Sept. "is far from him," God.

VER. 19. *Shall.* Sept. "saw." The Jews explain this of Noe, who saw the ruin of the giants with pity, mixed with joy, as he approved of the Divine judgments. Vatab., &c.—The just can thus rejoice, only on this account; as they would not be just if they were devoid of charity. S. Greg. Psal. lvii. 11, and cvi. 42. C.

VER. 20. *Their.* Heb. "our." C.—"Whereas our substance is not cut down." Prot. H.—But the Sept. and Chal. agree with the Vulg., which gives a better sense.—*Fire,* which consumed Sodom, &c. C.

VER. 24. *Gold,* to build and adorn thy habitation, ver. 23. Heb. "He will give thee gold instead of dust (or more abundant); yea, gold of the torrents of Ophir." C.—"Thou shalt lay up gold as dust, and the gold of Ophir as the stones of the brooks." Prot. H.

VER. 25. *Silver.* Sept. "But he shall purify thee, as silver, which has passed the fire." H.

VER. 26. *Face,* with confidence of being in favour and accepted. C.

VER. 28. *Decree.* Thy projects shall succeed. Sept. "But he shall appoint for thee the rule of justice." H.

VER. 29. *Glory,* as the gospel declares. Matt. xxiii. 12. The Heb. is more perplexed. "When men are cast down, then thou shalt say, there is lifting up." Prot. (H.) or "when thy eyes shall be cast down, they shall say to thee, Arise." C.

VER. 30. *Innocent.* Heb. "He shall deliver even the man who is not innocent, and that for the sake of the purity of thy hands." Chal., Jun., &c.—God will ever spare the guilty, to manifest the regard which he has for the intercession of the saints. These interpreters have taken *ai* in the same sense as *adn*, which is the case, 1 Kings iv. 21. C.—Others explain, "He shall deliver the island of the innocent, and it is delivered by the pureness of thine hands." Prot. This also would show the merit and protection of the saints, as a whole island may owe its safety to one of God's servants. In effect, the world stands by the prayers of the saints. H.

CHAP. XXIII.

Job wishes to be tried at God's tribunal.

THEN Job answered, and said :

2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

3 Who will grant me that I might know and find him, and come even to his throne?

4 I would set judgment before him, and would fill my mouth with complaints.

5 That I might know the words that he would answer me, and understand what he would say to me.

6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

7 Let him propose equity against me, and let my judgment come to victory.

8 But if I go to the east, he appeareth not : if to the west, I shall not understand him.

9 If to the left hand, what shall I do? I shall not take hold on him : if I turn myself to the right hand, I shall not see him.

10 But he knoweth my way, and has tried me as gold that passeth through the fire.

11 My foot hath followed his steps ; I have kept his way, and have not declined from it.

12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

13 For he is alone, and no man can turn away his thought : and whatsoever his soul hath desired, that hath he done.

14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.

15 And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

16 God hath softened my heart, and the Almighty hath troubled me.

17 For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

CHAP. XXIII. VER. 2. *Bitterness.* Instead of comfort, he only meets with insult from his friends. He therefore appeals to God, (W.) but with fear. C.—*Scourge* is not in Heb. M.—But it explains the meaning of "my hand," (H.) or the heavy chastisement (S. Greg.) which I endure. M.

VER. 6. *Nor.* Prot. "No, but he would put strength in me." He would enable me to stand my trial. H.—He would lay no falsehood to my charge.

VER. 7. *Victory.* Before such a judge I should hope to be acquitted. Job must have been well convinced of his innocence. For woe to man, if God treat him according to the rigour of his justice! C.—Sept. "For truth and reproof are with him. But, oh! that he would bring my judgment to an end." H.

VER. 8. *East,* or Heb. "before . . if behind I cannot perceive him." C.—Where, then, shall I find this just judge? ver. 3. H.

VER. 12. *Lips,* given to Noe, (Gen. ix. 5,) or to Moses. This work was written by a Jew, who dresses up the sentiments of Job in his own style. The holy man was also acquainted with the Mosaic dispensation, though he was not bound to observe the ceremonial part of it. C.—*Hid.* Prot. "esteemed . . more than my necessary food." H.—Sept. agree with the Vulg.

VER. 13. *Alone.* Self-existent. Heb. "in one thing," or resolution. He is immutable: all I could say would avail nothing. C.

VER. 14. *With him,* to punish me afresh. Heb. "when he shall have appointed me my portion, he shall still have many such." He may treat me as a slave, allowing me only a certain portion of meat. Prov. xxx. 8; and xxxi. 15. C.

VER. 17. *Face.* My afflictions have not yet taken away my life, as might have been expected. H.—I am less affected with my miseries than with the dread of God's presence. Ver. 15, 16. C.

CHAP. XXIV. VER. 1. *Days,* when he will punish. M.—Job now comes to prove that he had not denied Providence. For though he asserted that the wicked were sometimes at ease, he maintained that there was another world, where all

CHAP. XXIV.

God's providence often suffers the wicked to go on a long time in their sins but punishes them in another life.

TIMES are not hid from the Almighty : but they that know him, know not his days.

2 Some have removed land-marks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widow's ox for a pledge.

4 They have overturned the way of the poor, and have oppressed together the meek of the earth.

5 Others, like wild asses in the desert, go forth to their work : by watching for a prey, they get bread for their children.

6 They reap the field that is not their own, and gather the vintage of his vineyard whom by violence they have oppressed.

7 They send men away naked, taking away their clothes who have no covering in the cold :

8 Who are wet with the showers of the mountains, and, having no covering, embrace the stones.

9 They have violently robbed the fatherless, and stripped the poor common people.

10 From the naked, and them that go without clothing, and from the hungry, they have taken away the ears of corn.

11 They have taken their rest at noon among the stores of them who, after having trodden the wine-presses, suffer thirst.

12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenged.

13 They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

14 The murderer riseth at the very break of day, he killeth the needy, and the poor man : but in the night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying : No eye shall see me : and he will cover his face.

would be set to rights. Without this the book would be inexplicable. C.—*Know him.* Sept. "the impious." H.

VER. 4. *Poor,* by oppression, not allowing them to get their bread, or to walk on the same road. C.—*And have.* Heb. and Sept. "the meek . . have hidden themselves together."

VER. 5. *Others.* Heb. "Behold as," (H.) which may be explained of these oppressors, or rather of the *poor*, who are forced to flee before them to seek for food. C.—The Vulg. and Sept. seem more favourable to the former supposition. H.

VER. 6. *Not,* is omitted by the Prot. H.—Heb. "they reap in the field food for the cattle." C.—*His.* Heb. "the wicked man's vineyard." H.—They do not examine whether the person whom they plunder be just or not. C.—Sept. "they have reaped before the season the field which was not theirs. But the poor (helpless men) have laboured in the vineyards of the wicked without wages or meat." H.

VER. 9. *Robbed.* Heb. and Sept. "snatched from the breast."—*Stript.* Sept. "knocked down." Heb. "taken a pledge of, or seized the poor." C.

VER. 10. *Corn,* which they had gleaned for their daily sustenance. Heb. also, "the poor, perishing through hunger, carry the sheaf" of the rich.

VER. 11. *Of them.* Heb. "of corn, and thirst while pressing out their olives." C.—Prot. "they take away the sheaf from the hungry, (11) which make oil within their walls, and tread their wine-presses, and suffer thirst," (H.) not being allowed to taste any thing, though the law of Moses would not suffer even the ox to be muzzled. Deut. xxv. 4.

VER. 12. *Suffer.* Heb. "and God suffers no disorder," according to you. C.—Sym. "God inspireth not folly : but they have," &c. ver. 13. Sept. "But why does he not regard," (H.) or punish these things? C.

VER. 13. *Light* of reason and humanity. C.

VER. 14. *Thief.* Oppressing the poor, (Ven. Bede,) and taking away their bread. Eccli. xxxiv. 25.

16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

17 If the morning suddenly appear, it is to them the shadow of death: and they walk in darkness as if it were in light.

18 He is light upon the face of the water: cursed be his portion on the earth; let him not walk by the way of the vineyards.

19 Let him pass from the snow waters to excessive heat, and his sin even to hell.

20 Let mercy forget him: may worms be his sweetness: let him be remembered no more, but be broken in pieces as an unfruitful tree.

21 For he hath fed the barren that beareth not, and to the widow he hath done no good.

22 He hath pulled down the strong by his might: and when he standeth up, he shall not trust to his life.

23 *God hath given him place for penance, and he abuseth it unto pride: but his eyes are upon his ways.

24 They are lifted up for a little while and shall not stand, and shall be brought down as all things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can convince me that I have lied, and set my words before God?

CHAP. XXV.

Baldad represents the justice of God, before whom no man can be justified.

THEN Baldad, the Suhite, answered, and said:

2 Power and terror are with him, who maketh peace in his high places.

3 Is there any numbering of his soldiers; and upon whom shall not his light arise?

* Apoc. II. 21.

4 Can man be justified, compared with God, or he that is born of a woman appear clean?

5 Behold even the moon doth not shine, and the stars are not pure in his sight.

6 How much less man that is rottenness, and the son of man who is a worm?

CHAP. XXVI.

Job declares his sentiments of the wisdom and power of God.

THEN Job answered, and said:

2 Whose helper art thou? is it of him that is weak? and dost thou hold up the arm of him that has no strength?

3 To whom hast thou given counsel? perhaps to him that hath no wisdom, and thou hast shown thy very great prudence.

4 Whom hast thou desired to teach? was it not him that made life?

5 Behold the giants groan under the waters, and they that dwell with them.

6 Hell is naked before him, and there is no covering for destruction.

7 He stretched out the north over the empty space, and hangeth the earth upon nothing.

8 He bindeth up the waters in his clouds, so that they break not out and fall down together.

9 He withholdeth the face of his throne, and spreadeth his cloud over it.

10 He hath set bounds about the waters, till light and darkness come to an end.

11 The pillars of heaven tremble, and dread at his beck.

12 By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.

13 His spirit hath adorned the heavens, and his artful hand brought forth the winding serpent.

VER. 16. *Themselves.* The band of robbers had marked out their prey. H.—Heb. "In the day-time they lie concealed, and know not the light." C.—Sept. or rather Theodotion, from whom ver. 15—17 is taken, "They have sealed themselves up during the day." If we should read *lauroig*, Heb. *lomu*, we might translate as well "they marked them out for themselves." H.

VER. 17. *Death.* They are as much afraid of the light as others are of profound darkness. C.—They dread being detected. H.

VER. 18. *He is light, &c.* That is, the adulterer, that he may not be perceived and discovered, steps as nimbly and as light as if he were walking upon the waters. Or the sense is: he is as light, that is, as swift and nimble as the running waters.—*By the way of the vineyards.* That is, by the way where he may meet with fruit and blessings. Ch.

VER. 19. *Let.* Heb. "Drought and heat consume the snow waters; so doth the grave those which have sinned." Prot. Chal. H.—The wicked die quickly, and without a lingering illness. Piscat.—What foundation, therefore, has the hell of cold as well as of fire? says Amama. S. Jerom (in Matt. x.) observes, "We read very plainly in the Book of Job, that there is a double gehenna, both of too much heat and of too much cold;" the latter occasions the gnashing of teeth. Matt. viii. Carthus.

VER. 21. *Fed the barren.* That is, the harlot. Or else, *he hath fed*; that is, he hath fed upon the barren; that is, the poor and desolate. Ch.—Sept. agree with the Vulg. H.—But most explain the Heb. "He hath oppressed the barren; which may denote those whose husband and children have been slain. C.—No good, but even dealt with them dishonestly. Cajetan.

VER. 22. *Down.* Heb. "taketh along with him his guards for his defence. He riseth and is not sure of his life," fearing lest his enemies may still overpower him. This is a description of the tyrant's continual anxiety. C.

VER. 23. *God.* Sept. "Being sick, let him not expect to be healed, but he shall fall under sickness." Heb. "Though it be given him to be in safety, whereon he resteth, yet his eyes are upon their ways." Prot. or "he has given (H.) himself, or appointed them (guards) for his defence, and rests on them; yet his eyes," &c. He suspects the fidelity of his servants. C.

VER. 25. *And set.* Sept. and Prot. "and make my speech nothing worth." H.—This conclusion comes frequently. Chap. ix. 15, and xvii. 15.

CHAP. XXV. VER. 1. *Answered.* He directs his attack against Job's desiring to plead before God, and gives a wrong statement of his request, which he also attempts to refute, by urging the same inconclusive arguments as before. C.

VER. 3. *Soldiers.* The works of the whole creation, particularly the stars and angels. M.

VER. 4. *Clean.* Job had used a similar expression, as well as Eliphaz. Chap. iv. 17, and xiv. 4, and xv. 15. The holy man did not assert that he was free from sin, but only that God did not punish him (C.) so dreadfully (H.) on that account, and that he has just reasons for afflicting his servants, if it were only to manifest his own power and glory. C.

CHAP. XXVI. VER. 4. *Life.* Sept. also seem to understand this of God. C.—Job does not blame his friends for undertaking to approve the ways of Providence, but for condemning himself (S. Chrys.) rashly, (H.) and, with an air of haughtiness, endeavouring to restrain him from pleading his cause before the Divine tribunal. M.—Heb. "Whose spirit came from thee?" Prot. (H.) Did I receive my life, or do I seek advice from thee? C.—God stood in no need of Baldad's wisdom, (W.) no more than Job. H.

VER. 6. *Hell.* The grave.—*Destruction.* Heb. *abdun*. H.—S. John (Apoc. ix. 11) styles the bottomless abyss (C.); or its angel, (H.) Abaddon, or Apollyon. It may here be called destruction, (C.) as all its victims are lost for ever to every thing that is good. The obscurity of the grave, and even that of hell, can hide nothing from God.

VER. 7. *North pole,* which alone was visible in Idumea, and continued unmoved, while all the stars performed their revolutions. C.

VER. 9. *Over it.* The firmament, with all its beauty, is but like a cloud, to conceal from our feeble eyes the splendour of God's throne.

VER. 10. *End.* Till the end of the world, the ocean will respect these limits. H.—The ancients looked upon it as a continual miracle that the world was not deluged, as the waters are higher than the earth. Jer. v. 22; Amos v. 8. S. Bas. and S. Amb. Hexem. Cicero, Nat. 2.

VER. 12. *Together,* at the beginning. Gen. i. 9. Heb. "By his strength he has divided the sea; and by his wisdom he has pierced the proud, or Egypt." Reb. (H.) or Rachab, is often put for Egypt (Psal. lxxxviii. 11); and all would naturally have concluded that the fall of Pharaoh was pointed at, if it had not been supposed that Job lived before that event. That is, however, dubious. Isaiah (li. 9) uses the same terms in describing the fall of this tyrant. C.—Yet the Sept. translate, "the whale," (H.) or some sea monster, which God holds in subjection, (Pineda,) like the weakest creature. H.—The foaming billows (M.) are likewise subject to his control. H.

VER. 13. *Heavens,* with stars, &c. Psal. xxxii. 8; Wisd. i. 7. God also sends winds to disperse the clouds, that the heavens may appear. C.—*Artful*

14 Lo, these things are said in part of his ways: and seeing we have heard scarce a little drop of his word; who shall be able to behold the thunder of his greatness?

CHAP. XXVII.

Job persists in asserting his own innocence, and that hypocrites will be punished in the end.

JOB also added, taking up his parable, and said:

2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness,

3 As long as breath remaineth in me, and the Spirit of God in my nostrils,

4 My lips shall not speak iniquity, neither shall my tongue contrive lying.

5 God forbid that I should judge you to be just: till I die I will not depart from my innocence.

6 My justification, which I have begun to hold, I will not forsake: for my heart doth not reprehend me in all my life.

7 Let my enemy be as the ungodly, and my adversary as the wicked one.

8 For what is the hope of the hypocrite, if through covetousness he take by violence, and God deliver not his soul?

9 Will God hear his cry, when distress shall come upon him?

10 Or can he delight himself in the Almighty, and call upon God at all times?

11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

12 Behold you all know it; and why do you speak vain things without cause?

13 This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

(*obstetricante*.) "being the midwife." The least things are ruled by Providence. W.—Serpent; a constellation, lightning, the devil, or rather the leviathan. Isa. xxvii. 1. Drusus. C.—Sept. "by his decree, he killed the apostate dragon." H.—But there is no need of having recourse to allegory. C.

VER. 14. *Drop*. This comparison is often applied to speech. Deut. xxxii. 2; Isa. lv. 10. If the little that we know of God's works give us such an exalted idea of his greatness, what should we think if we could fully comprehend his mysteries? C.

CHAP. XXVII. VER. 1. *Parable*: speaking in a figurative poetic style. Num. xxiii. 7. Job grants that God generally punishes the wicked, but he maintains that he also chastises the just; and hence admonishes all to revere his judgments and wisdom, and to decline from evil; which truths must always subsist, whatever may be the conduct of Providence. C.

VER. 2. *Judgment*. Chal. "my rule of judging." Sept. "Live the Lord, who hath judged me thus." Sym. "hath despised my judgment." The expression seems very harsh, and may be one of those which God blames. Chap. xl. 3. E. C.—Yet we shall examine that point later. Chap. xlii. H.—He may only mean that he is so well convinced of his innocence, that he calls God to witness it, (C.) and adores his ways, (H.) in not permitting him to appear before his tribunal, (C.) to justify himself (M.); so that he is abandoned to the rash judgments of others. Chap. xxxiv. 5.

VER. 5. *Till*. Never will I abandon this path, (H.) nor will I yield to your reasons, (C.) or cease to defend myself. M.—It would have been contrary to justice and charity, (H.) as well as to truth, to confess a false crime. W.

VER. 9. *Him*. Like Antiochus, the wicked pray only through fear of punishment, and their request is therefore rejected. 2 Mac. ix. 13. M.

VER. 11. *Hand*, or *grace of God*.—Hath, how he acts, and with what design. C.—*Quid disponat Deus*. S. Aug.

VER. 13. *Portion*. This you have repeatedly asserted; and (H.) I acknowledge it is generally, but not always, the case. C.

VER. 14. *Bread*. Sept. "if they grow up to manhood, they shall beg." Psal. xxxvi. 25. H.

VER. 15. *In death* without honour. Sanctius.—Weep for him. Sept. "his widows no one shall lament, or pity." H. Psal. lxxvii. 63. M.

VER. 18. *Moth*. Heb. "as the polar star." Jun.—But the Chal., &c.

14 If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

15 They that shall remain of him, shall be buried in death, and his widows shall not weep.

16 If he shall heap together silver as earth, and prepare raiment as clay:

17 He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.

18 He hath built his house as a moth and as a keeper he hath made a booth.

19 "The rich man when he shall sleep shall take away nothing with him: he shall open his eyes and find nothing.

20 Poverty, like water, shall take hold on him; a tempest shall oppress him in the night.

21 A burning wind shall take him up, and carry him away, and as a whirlwind shall snatch him from his place.

22 And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

23 He shall clasp his hands upon him, and shall hiss at him, beholding his place.

CHAP. XXVIII.

Man's industry searcheth out many things: true wisdom is taught by God alone.

SILVER hath beginnings of its veins, and gold hath a place, wherein it is melted.

2 Iron is taken out of the earth, and stone melted with heat is turned into brass.

3 He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark, and the shadow of death.

4 The flood divideth from the people that are on their journey, those whom the foot of the needy man hath forgotten, and who cannot be come at.

5 The land, out of which bread grew in its place, hath been overturned with fire.

* Psal. xlviii. 13.

translate with the Vulg., which agrees better with the latter part of the verse. The moth devours another's property, like the wicked man, who lodges commodiously, though not at his own expense.—Keeper of a field, or of a vineyard. C.—Sept. "His house has slipt away like a moth, and what he has kept (or his riches) like a spider." H.

VER. 19. *Nothing*. His riches are all left behind! The men of riches have slept their sleep, and have found nothing in their hands. They awake as from a dream, (chap. xx. 8. H.) and then they form a true estimate of things. M.—God chiefly punishes the wicked in death. Psal. lxxv. W.

VER. 22. *And he (God) shall, or Sept. the wind*, (C.) "shall fall upon him." H.—*Flee*. Yet he will not escape, (M.) though he flee with all expedition. H.

VER. 23. *Place*. God having waited patiently a long time, at last displays the effects of his indignation with a sort of contempt. Prov. i. 26; Ecce. v. 13. C. Psal. ii. 4. M. Pinada.

CHAP. XXVIII. VER. 1. *Silver*. Heb. "Surely there is a vein, or mine, for silver." H.—The sagacity of man has discovered all these things. Wonderful also is the instinct of animals, ver. 7. Yet wisdom comes from God alone; and those act rashly, who pretend to dive into his counsels in punishing his creatures and ruling the world. C.

VER. 2. *Stone*. Prot. "and brass is molten out of the stone." H.

VER. 3. *He (God) hath, &c.* H.—*Darkness*, before which these inventions could not be made (M.); or, man has been able to measure the hours of day and night by the shadow of the sun, and by other means. He always strives to perfect his works, and examines with care the mines which lay concealed in the most profound obscurity. C.—Precious stones and metals lie the deepest. M.

VER. 4. *At*. Nations are separated by waters from each other. C.—Some, like the Chinese, keep all strangers at a distance. H.—But the industry of man breaketh through all barriers. Heb. "a river separates a foreign nation forgotten by travellers; but these waters cannot stop man: they flow away." C.—"The flood breaketh out from the inhabitant, even the waters; forgotten of the foot, they are dried up; they are gone away from men." Prot. "Sand cuts off a torrent: but those who forget the way of justice, have become infirm, and have been instable among mortals." Sept. H.

VER. 5. *In it, &c.* Heb. and Sept. "and under it is turned up as it were

6 The stones of it are the place of sapphires, and the clods of it are gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of the merchants have not trodden it, neither hath the lioness passed by it.

9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light.

12 But where is wisdom to be found, and where is the place of understanding?

13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

14 The depth saith: It is not in me: and the sea saith: It is not with me.

15 *The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.

16 It shall not be compared with the dyed colours of India, or with the most precious stone sardonyx, or the sapphire.

17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it: but wisdom is drawn out of secret places.

19 The topaz of Ethiopia shall not be equal to it, neither shall it be compared to the cleanest dyeing.

20 Whence then cometh wisdom? and where is the place of understanding?

* Wisd. vii. 9.

fire," which lies in it. H.—*Fire*, like Sodom; to which event Job alludes. Chap. xxi. 20. C.

VER. 7. *Path* of these metals, (M.) or a path in general. H.

VER. 8. *Merchants*, who go the shortest road. H.—Heb. "of lions," which find their dens without asking for the path. C.

VER. 10. *Rivers*. Or, the waters lodged in the mines. M.—He hath even cut canals through the hardest rocks, (H.) and sunk walls. C.

VER. 11. *Searched*, by diving (C.); or, Heb. "he bindeth the rivers from flowing;" diverting their course by dams, &c.

VER. 12. *Understanding*, of supernatural things, which teaches us to love God, and to comprehend his counsels. This is very different from the human sagacity of which he has been speaking; and this is the gift of God alone. C.

VER. 13. *Price*. It has none, like other precious things. Bar. iii. 15.—*In delights* is not expressed in Heb. or Sept. C.—But to live in misery is hardly to be accounted living, (H.) and the addition restrains the proposition, as some men possess this treasure, though not those who take no pains (C.) to mortify corrupt nature. H.—Chal. "it is not found in the land of the proud, whose life is spent in sin." C.—True wisdom is found, not in natural, but in supernatural, things. W.

VER. 15. *Finest, obrizum*, which has the colour of fire. Pliny, xlii. 3. The old Vulg. and Sept. read "locked-up gold," *aurum conclusum*, (C.) and the Heb. *Sogur*, (H.) "that which is shut up," like things of value: gold is sometimes specified. 3 Kings vi. 20.

VER. 16. *Dyed, &c.* Heb. *cothom aupir*, (H.) "the shut up" (gold, though the Vulg., Sept., &c. vary in the interpretation) "of Ophir." This country was famous for its gold. C.—Its situation is not clearly ascertained. S. Jerom seems to have placed it in India, with Josephus, "in the golden country," now Malacca. —*Stone*. Prot. onyx. Heb. *ssam* (H.) means, probably, the emerald. Gen. ii. 12. C.—But these names are very indeterminate. Theodotion, from whom great part of this chapter is inserted in the Sept., has "the gold of Ophir, and the precious onyx and sapphire." H.

VER. 18. *Things*. Heb. *Ramuth* and *Gobiss* (H.) are terms much controverted. The first may denote the unicorn, (Deut. xxxiii. 17,) and the latter the thunderbolt, or ceraunia, which were in high request. Pliny, xxxvii. 9. Ezechiel (xlii. 11, and xxvii. 16) mentions the former as carried by merchants to Tyre. These stones, which fell from the sky, were used by the Parthian magi, &c., for secret purposes. They have given rise to many fabulous accounts. Those which are to be seen, are by no means beautiful. C.—Yet if the people esteemed them, Job might well include them among other things of most value. Prot. "No mention shall be made of coral or of pearls, for the price of wisdom is above rubies."

21 It is hid from the eyes of all living, and the fowls of the air know it not.

22 Destruction and death have said: With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world: and looketh on all things that are under heaven.

25 Who made a weight for the winds, and weighed the waters by measure.

26 When he gave a law for the rain, and a way for the sounding storms.

27 Then he saw it, and declared, and prepared, and searched it.

28 And he said to man: Behold the fear of the Lord, that is wisdom: and to depart from evil, is understanding.

CHAP. XXIX.

Job relates his former happiness, and the respect that all men showed him.

JOB also added, taking up his parable, and said:

2 Who will grant me, that I might be according to the months past, according to the days in which God kept me?

3 When his lamp shined over my head, and I walked by his light in darkness?

4 As I was in the days of my youth, when God was secretly in my tabernacle?

5 When the Almighty was with me: and my servants round about me?

6 When I washed my feet with butter, and the rock poured me out rivers of oil?

7 When I went out to the gate of the city, and in the street they prepared me a chair?

H.—The latter part of the verse would be rather, "the fishing for wisdom would be more difficult than that for pearls" (C.); or, "the extraction of wisdom is above the drawing forth of *poninim*." H.—The *pinna* is a kind of fish which is fastened to the bottom of the sea, by roots, of which the byssus was made. 1 Par. xv. 27. Pearls were commonly found in the Persian Gulf, near Idumea. The art of diving for them, and extracting them from the fish, was very difficult, but nothing in comparison with the labour requisite to discover wisdom. The ancients describe some pearls of a reddish gold colour. Athen. iii. 13. Jer. Lam. iv. 7.—*Adam*, which is interpreted *red*, in Jeremias, means also any thing very shining; in which sense the word *purpureus* is used. Hor. iv. Ode 1. Bochart, Anim. p. 2, b. v., vi. (C.) and L. iii. 681, 91. The opinion of this author seems preferable to that of Hutchinson and Cooke, who would translate *poninim* (H.) by "loadstones or magnets," which the former says are like "reddish clay," though they are really of a dusky iron grey, sometimes tinged with brown or red. This complexion would not be very beautiful.

VER. 19. *Ethiopia*, on the east of the Red Sea. Pliny (vi. 29) mentions the Isle of *Chuthis*, which was also famous for the topaz.—*Dyeing*. Heb. *cothom*, (H.) which we have observed relates to gold, ver. 16.

VER. 25. *Measure*. He regulates the winds, and knows the drops of water, (H.) which to man is impossible. Prov. xvi. 2.

VER. 28. *Understanding*. This is the duty of man, and a thing of the utmost importance. This teaches us to adore God's judgments (C.) in silence. H.—It is the most important instruction of the whole book. Pineda.

CHAP. XXIX. VER. 2. *Me*. Job perceiving that his friends made no reply, (C.) and yet did not appear satisfied, (H.) explains how he had behaved in prosperity, in answer to the insinuations of Eliphaz (chap. xxi. 5); and what miseries he now experienced, though he maintains these were not inflicted on account of his sins.

VER. 4. *Youth*. Heb. also "autumn or winter," which are seasons of repose, when people enjoy the fruits of their labours.—*Tabernacle*, and all consulted me as an oracle. C.—Sept. "when God made the visit of my house," (H.) and filled it with blessings, like that of Obadedom. 2 Kings vi. 12.

VER. 6. *Butter*. Many understand "cream." But butter was used to anoint the body, as well as oil.—*Oil*. These hyperbolical expressions denote the utmost fertility. Gen. xlix. 11. C.—Sept. have "milk."

VER. 7. *To the gate*. Sept. "early."—*Chair*, or throne, where Job sat in judgment. H.—It appears evident that he was the prince in his city. Idumea had at first several petty kings at the same time. Gen. xxxvi. 15. C.—But Job had several princes (ver. 9. H.) under him. Pineda.

8 The young men saw me, and hid themselves; and the old men rose up and stood.

9 The princes ceased to speak, and laid the finger on their mouth.

10 The rulers held their peace, and their tongue cleaved to their throat.

11 The ear that heard me, blessed me, and the eye that saw me, gave witness to me:

12 Because I had delivered the poor man that cried out; and the fatherless that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clad with justice: and I clothed myself with my judgment as with a robe and a diadem.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor: and the cause which I knew not, I searched out most diligently.

17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I shall die in my nest, and as a palm-tree shall multiply my days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My glory shall always be renewed, and my bow in my hand shall be repaired.

21 They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

22 To my words they durst add nothing, and my speech dropped upon them.

23 They waited for me as for rain, and they opened their mouth as for a latter shower.

24 If at any time I laughed on them, they believed not, and the light of my countenance fell not on the earth.

25 If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

CHAP. XXX.

Job shows the wonderful change of his temporal estate, from welfare to great calamity.

BUT now the younger in time scorn me, whose fathers I would not have set with the dogs of my flock:

2 The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

3 Barren with want and hunger, who gnawed in the wilderness, disfigured with calamity and misery.

4 And they eat grass, and barks of trees, and the root of junipers was their food.

5 Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry.

6 They dwelt in the desert places of torrents, and in caves of the earth, or upon the gravel.

7 They pleased themselves among these kinds of things, and counted it delightful to be under the briars.

8 The children of foolish and base men, and not appearing at all upon the earth.

9 Now I am turned into their song, and am become their by-word.

10 They abhor me, and flee far from me, and are not afraid to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

12 At the right hand of my rising, my calamities forthwith arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

13 They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

14 They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

15 I am brought to nothing: as a wind thou hast

VER. 11. *Gave.* Sept. "winked," through approbation. C

VER. 16. *Deliberately.* not passing sentence at random. I have so endeavoured to do justice to those who durst not make any complaint. The phrase ought to have an eye to all things. C.

VER. 18. *Nest, in security, and among my children.* C.—*Palm-tree.* Sept. "But I said, My youth shall grow old like the shoot of the palm-tree: I shall live a long time." This is clearly the meaning of this version, (H.) as appears from the word *σπῆλαιος*, "a shoot, (C.) or trunk." M. Yet *σπῆλαιος* signifies also "a Pigeon, and the phoenix," some have explained this passage of the latter, which seems agreeable to the mention of a nest. Palm-trees live a long time, and multiply shoots all round them surprisingly. Pany xii. 4, and xvi. 44. —Yet the Scripture never elsewhere uses the term *cul* for this tree. The moderns generally translate, "I shall multiply my days like the sand," which is a very common expression. C. Diss.—The following verse seems, however, favourable to the sense of the Sept. and Vulg., though the heavy nature of sand, when "remains" in its place, might serve to express the confidence which Job had of continuing for a long time in the midst of prosperity. H.

VER. 19. *Harvest.* Prot. "branch." Psal. i. 3; Isa. xviii. 4. H.

VER. 20. *Bois, strength.* I thought my glory would never end. M.

VER. 23. *Shower, in autumn, at which season only, and in spring, it rained in those countries.* C. Deut. xi. 14. M.—It would, of course, be very acceptable after the drought of summer. Prov. xvi. 15.

VER. 24. *Earth with respect.* C. My attendants could scarcely believe their own eyes through joy, (H.) when I assumed a more familiar air with them. C.—They still revered my authority. M.

VER. 25. *With.* Heb. "in his army, like one comforting people in mourning." H.

CHAP. XXX. VER. 1. *Flock,* to watch over them. Sanchez. C.—I had so little confidence in them, (H.) or they were so very mean. C.—They were not as well fed as my dogs. Nectes.—Job does not speak this out of contempt as he was affable to all. But this proverbial expression denotes how vile these people were. M.

VER. 2. *And they.* Heb. "Their old age is perished." They were good for nothing all their lives. C.

VER. 4. *Gross.* The Heb. *molue*, is rendered *halima* by the Sept. (H.) and Bochart would translate, "who gather the *halima* from the bush." C. Prot. "who cut up mallows by the bushes, and juniper roots for their meat." H.—*Rothman* may (H.) designate any "shrubs or wild herbs," as the Sept. and Symmachus have explained it. C.

VER. 5. *Who.* Sept. "through excessive hunger. Robbers rushed upon me." Prot. "They were driven forth from among men (they ended after them as after a thief)." H.

VER. 7. *Pleased.* Heb. "brayed." C.—*Briars.* Prot. "nettles." They were driven from the society of men, and forced to abscond. H.

VER. 8. *And not.* Heb. "wiler than the earth." Prot.

VER. 11. *For he.* Prot. "Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me," (H.) being no longer under any restraint.

VER. 12. *Forthwith.* Heb. *prée* seems to be translated (H.) by three terms, *rising, calamities, and forthwith*, as it denotes "a bud" which suddenly appears. C.—Sept. *βλαστρον*, "On the right hand of the bud they rose up." H.—Heb. "You stood up on the right," to accuse me (Psal. cxviii. 6), or, "Scarcely had I begun to flourish, when they rose up," &c. The days of prosperity soon vanished. (C.) and young men were ready to insult the distressed, and, as it were, to trip them up. M.—Sept. "they stretched out their feet and trampled upon me, that they might destroy me." H.

VER. 13. *Help them, or me.* C. Sept. "they took off my garment." H.—Job seemed to be persecuted, and could not escape. C.

VER. 14. *Down (locutus sunt).* They have proceeded to aggravate my miseries. H. "They came upon me as a wolf making in of waters: in the desolation they rolled themselves upon me." Prot.

VER. 15. *Nothing.* Heb. "terror." H. *Desire.* Heb. "princess" reason. C.—Prot. "soul." Sept. "my hope has flown away like wind." H.

VER. 16. *Lozeth.* Heb. "is poured out," (i.e.) ready to take its flight. Psal. xli. 5.

VER. 17. *They that.* Heb. "my sinews take no rest." Sept. "are dissolved." H. The worms prey upon me, and I am like one in a raging fever. C.

taken away my desire: and my prosperity hath passed away like a cloud.

16 And now my soul fadeth within myself, and the days of affliction possess me.

17 In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

18 With the multitude of them, my garment is consumed, and they have girded me about as with the collar of my coat.

19 I am compared to dirt, and am likened to embers and ashes.

20 I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

21 Thou art changed to be cruel toward me, and in the hardness of thy hand thou art against me.

22 Thou hast lifted me up, and set me as it were upon the wind, and thou hast mightily dashed me.

23 I know that thou wilt deliver me to death, where a house is appointed for every one that liveth

24 But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

25 I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

26 I expected good things, and evils are come upon me: I waited for light, and darkness broke out.

27 My inner parts have boiled without any rest, the days of affliction have prevented me.

28 I went mourning without indignation; I rose up, and cried in the crowd.

29 I was the brother of dragons, and companion of ostriches.

30 My skin is become black upon me, and my bones are dried up with heat.

31 My harp is turned to mourning, and my organ into the voice of those that weep.

CHAP. XXXI.

Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.

VER. 18. *Cont.* The worms are so numerous, (M.) or my enemies pour upon me C—Sept. "with great power He (God; Prot. my disease) has seized me by the garment."

VER. 19. *I am* Heb. "He hath cast me into the mire;" (Prot.) or, "He regards me as dirt; my portion is on the earth and dust" H. —All look upon me with horror and contempt, C.

VER. 20. *Not is supplied* by Prot. in the second part of the verse from the first (H.); as this construction is not unusual in the Heb. Sept. "they have stood up, and have considered me," (C) to procure my entire ruin. H.

VER. 22. *Dashed me in pieces*, as if I had been raised so high for that purpose. Heb. "thou hast dissolved my substance," wisdom, &c.—"Thou hast cast me far away from salvation," Sept. and Theodot. H.

VER. 24. *Consumption.* Thou dealest mercifully with other people: but all the effects of thy anger fall upon me, even here. Sept. "O that I might lay hands upon myself, or desire another to do it for me!" Heb. has nothing similar; but it is very obscure. "He will not, however, stretch forth his hand to the grave; and when they are wounded, they are healed." C.—Prot. "grave, though they cry in his destruction." H.

VER. 25. *Mourning* Heb. "blackened without the sun." H. —Ble has disfigured my countenance, through excessive sorrow. Ver. 30.

VER. 29. *Brother of dragons* &c. Imitating these creatures in their lamentable noise. Ch.—I was like those beasts which retire in order to lament. W.

CHAP. XXXI. VER. 1. *I made.* Job is compelled to proclaim his own praises for his vindication, as St. Paul was, being at the same time convinced that he had only done his duty. Like xvi 10. This is the third part of his discourse. Having given a picture of his prosperous and of his miserable condition, he observes that the latter was not inflicted in consequence of any misconduct, since he had always been very attentive to avoid it, the most remote danger of offending God, or his neighbour. H. *That I.* Heb. "for why shall I think upon a virgin?" H. —Why should I expose myself (C) by indiscreet looks. (H. since the passage from the eye to the heart is so easy. Eccles. ii. 10. M.—In the war-

I MADE a covenant with my eyes, that I would not so much as think upon a virgin.

2 For what part should God from above have in me, and what inheritance the Almighty from on high?

3 Is not destruction to the wicked, and aversion to them that work iniquity?

4 Doth not he consider my ways, and number all my steps?

5 If I have walked in vanity, and my foot hath made haste to deceit:

6 Let him weigh me in a just balance, and let God know my simplicity.

7 If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:

8 Then let me sow, and let another eat: and let my offspring be rooted out.

9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:

10 Let my wife be the harlot of another, and let other men lie with her.

11 For this is a heinous crime, and a most grievous iniquity.

12 It is a fire that devoureth even to destruction, and rooteth up all things that spring.

13 If I have despised to abide judgment with my manservant, or my maid-servant, when they had any controversy against me:

14 For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him?

15 Did not he that made me in the womb make him also: and did not one and the same form me in the womb?

16 If I have denied to the poor what they desired and have made the eyes of the widow wait:

17 If I have eaten my morsel alone, and the fatherless hath not eaten thereof:

18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb.)

fare between the flesh and the spirit, Job deemed this precaution necessary, (W.) and was thus preserved from carnal thoughts. S. Greg. xx. 2.

VER. 5. *Vanity*, or hypocrisy. (C) so as to overreach others. M.

VER. 6. *Simplicity*, and "uprightness." Thoma. ii.

VER. 7. *Eyes.* Status V. read, "If my eye hath followed my heart." C.—Job kept the utmost restraint both upon his eyes and heart, that no evil impressions from exterior objects might cause his ruin. Num. xv. 39. H.

VER. 9. *Door*, to seduce his wife. C. M.

VER. 10. *Let* Heb. "Let my wife grind for another, and let others bend over her," urging her to work like the meanest slave. C—Sept. "Let my wife please (Grabe substitutes λ for ρ, and reads ἀλίσαν, grind for) another, and my little childron be brought low." H.—Yet the sense of the Vulg. is most followed. Eccl. xlvii. 21; Lam. v. 13.

VER. 11. *This adultery*, to which I might have given way, and that of others with my wife, (H.) which would have been a requital, of which I could not indeed have complained, (M) but which is nevertheless a most heinous offence. H.—*Iniquity.* Heb. "a crime of judgment," or capital. Gen. xxxviii. 24. C.—The canons of the Church (H) have ranked adultery with murder and idolatry, which shows the error in which it is held. C.

VER. 12. *Spring*; the children. Eccl. xviii. 35; Wisd. iv. 3. C.—Prot. "all mine increase." H.—All interests were formerly consigned to the flames.

VER. 13. *Me* private, as slaves had no redress in the common courts of judicature. We cannot but admire Job's humility and noble sentiments of God, (C) whose majesty will eclipse all human grandeur, and place the master and the servant on the same level. S. Greg. S. Aug. de Civ. Dei. x. 25. Ephes. vi. 9; Col. iv. 1.

VER. 18. *Womb.* I was of a compassionate disposition, with which I always corresponded. S. Greg. Heb. "from my youth, pity, *cab*, which Prot. translate 'as with a father.' H.) grew up with me, and from my birth I have preserved it!" C.—Prot. "From my youth he was brought up with me as with a father and I have guided her (the widow, margin) from my mother's womb." Sept. "I

19 If I have despised him that was perishing for want of clothing, and the poor man that had no covering:

20 If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:

21 If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:

22 Let my shoulder fall from its joint, and let my arm with its bones, be broken.

23 For I have always feared God as waves swelling over me, and his weight I was not able to bear.

24 If I have thought gold my strength, and have said to fine gold: My confidence.

25 If I have rejoiced over my great riches, and because my hand had gotten much.

26 If I beheld the sun when it shined, and the moon going in brightness:

27 And my heart in secret hath rejoiced, and I have kissed my hand with my mouth:

28 Which is a very great iniquity, and a denial against the most high God.

29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.

30 For I have not given my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?

32 The stranger did not stay without; my door was open to the traveller.

33 If as a man I have hid my sin, and have concealed my iniquity in my bosom.

34 If I have been afraid at a very great multitude, and

the contempt of kinsmen hath terrified me: and I have not rather held my peace, and not gone out of the door.

35 Who would grant me a hearer, that the Almighty may hear my desire: and that he himself that judges would write a book;

36 That I may carry it on my shoulder, and put it about me as a crown?

37 At every step of mine I would pronounce it, and offer it as to a prince.

38 If my land cry against me, and with it the furrows thereof mourn:

39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof:

40 Let thistles grow up to me, instead of wheat, and thorns instead of barley.

[The words of Job are ended.]

CHAP. XXXII.

Eliu is angry both with Job and his friends. He boasts of himself.

SO these three men ceased to answer Job, because he seemed just to himself.

2 And Eliu, the son of Barachel, the Buzite, of the kindred of Ram, was angry, and was moved to indignation: now he was angry against Job, because he said he was just before God.

3 And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job.

4 So Eliu waited while Job was speaking, because they were his elders that were speaking.

5 But when he saw that the three were not able to answer, he was exceedingly angry.

led him as a father." Theodorici adds, "and was his leader from," &c. It was my earliest delight to assist the afflicted orphan and widow. H.

VER. 20. *Blessed me for clothing.* M.

VER. 21. *God, in judgment.* C. where I was the supreme judge, (H.) and none could resist me.

VER. 22. *With.* Heb. "from its bone," at the elbow. Sept. C.

VER. 27. *Rejoiced.* Heb. and Chal. "been seduced" to idolatry. M.—The worship of the sun and moon was most ancient. Eze. vii 16.—*Mouth,* to testify respect and admiration. This custom prevailed in many nations. The Syrians still extend their hands towards the altar, and then apply them to their mouth and eyes, when the body and blood of Christ are offered in the Mass. Luc. of M. de Chateaul. C.—Sept. (28) "Do I not see the shining sun eclipsed, (21) and the moon disappear, for light does not belong to them." But to the Creator, from whom we have every thing, C.; so that we should not swell with pride. Translation adds, (27) "and if my heart was secretly deceived." Sept. continues "if I had put my hand to my mouth, I kissed, (28) this would also be imputed to me as a great transgression, because I should have acted falsely before the most high God." H.

VER. 29. *Rejoiced.* Heb. "lifted up myself." Sept. "said in my heart, all well;" *eye.* H.

VER. 30. *For.* Sept. "Then let mine ear hear my curse, and may I fall a prey to the whispers of my people."

VER. 31. *Filled.* If my servants have not testified sufficient affect on for me, (H.) because I kept them under restraint, and obliged them to wait on my guests, (M. S. Greg.) I still would not omit that duty (ver. 32 H.). or if they gave way to the greatest excesses of rage, so as to threaten to devour me, I refrained from striking any evil to my enemy. Ver. 30. C.—Sept. "If frequently my maids said, Who?" &c. Heb. "said not, Oh! that we had of his flesh! we cannot be satisfied." Prot. H.

VER. 33. *A man.* Heb. "Adam," who, to excuse himself, threw the blame upon Eve. Gen. iii 12. C.—His posterity have too frequently imitated his example. The name of Adam often designates any man. H.—It was requisite that Job should assert his sincerity, that his friends might not suppose that he was actuated by self-love or obstinacy to defend his innocence. C.—Sept. "If falling into an involuntary fault I hid my sin, (for I feared not the crowd of people, that I should not plead before them,) but if I let the needy pass to go with his bosom empty."

VER. 34. *Have not.* Heb. "that I kept silence, not going out of doors" to defend the innocent. H.—Moses commands judges to do their duty without fear. Exod. xxi 12.

VER. 35. *He himself.* Heb. "my adversary would write a book." His very accusation would establish my cause, provided he adhered to the truth. C.—

would carry it about as a trophy. H.—*A book.* The judge wrote down the sentence. Job appeals to God, and fears not being condemned.

VER. 35. *Crown.* This shows that something phallic was then used to write on.

VER. 37. *To a.* Heb. "as a prince would I approach to him," and not fear my adversary. H.

VER. 38. *Mourn,* as if I possessed the land unjustly, or had committed some crime.

VER. 39. *Money.* Or paying for them. M.—*And have.* Prot. "or have caused the owners thereof to lose their life."

VER. 40. *Thorns.* Prot. "cockle." Marg. "in some weeds." H.—Sept. Batos, "a briar." H.—*Ended.* Many Latin editions omit these words with S. Greg. xxi. The old Vulg. has *et quærent verba Job*, as a title. C. Sept. places the beginning of the next chapter, "And Job ceased to speak." His three friends also ceased speaking with Job, for Job was just before them.

CHAP. XXXII. VER. 1. *Himself.* They thought it useless to say any more.

VER. 2. *Buzite,* a descendant of Buz, the son of Nachor. Gen. xxi 21. C.—*Of the* Sept. "of the country of Hus."—*Ram.* Chal. "Abraham" (M.); or rather (H.) this is put for *Aram.* by an "Syria." 2 Par. xxi. 5. Some suppose that Eliu sprung from Aram, the son of Esau, of the tribe of Juda. Others think that (C.) he was the same with Balaam. S. Jer. Ven. Bede. He is never ranked among the friends of Job, as he perhaps did not come from a distance. His speech, or good intention is not condemned by God, and Job seems to have acquiesced in what he said. C. This silence of the latter might rather proceed from a just (H.) contempt, as Eliu said nothing to the purpose, many of his observations being palpably false, and others not at all controverted.—God also did not let Eliu pass entirely unnoticed, but, in one line, showed his displeasure (chap. xxxii 2. Houbert), as Job perhaps did likewise, by repeating the same decision. Chap. xiii 3. H.—Eliu vainly explains why he had not spoken before. He arraigns Job for asserting his own innocence though the holy man only maintained that he was not punished thus for his crimes, according to the laws of vindictive justice (chap. xxxi. 2; much less did he pretend that he was wiser than God, (chap. xxxv. 2, as his adversary asserts; taking the once occasion to praise the Divine wisdom and power, as if Job had called them in question. C.—*God,* whose eyes behold the smallest faults. M.—Heb. "rather our, or (H.) above God." C.—This young man, who was learned and proud, is the pattern of those hot disputants who set themselves above their elders. S. Greg. xxi. 2 W.

VER. 3. *Found.* Heb. "produced an answer, but had still condemned Job" (H.); or, "had made Job wicked," by giving him occasion to blaspheme, in order to defend his own righteousness. C.—Sept. "they took it for granted (or laid it down as a fact, *Idem*) that he was a wretch." This was not true (H.) but they had also done their best to prove it. C.

6 Then Eliu, the son of Barachel, the Buzite, answered, and said: I am younger in days, and you are more ancient; therefore, hanging down my head, I was afraid to show you my opinion.

7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

8 But, as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

9 They that are aged are not the wise men, neither do the ancients understand judgment.

10 Therefore I will speak: Harken to me, I also will show you my wisdom.

11 For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

12 And as long as I thought you said something, I considered: but, as I see, there is none of you that can convince Job, and answer his words.

13 Lest you should say: We have found wisdom, God hath cast him down, not man.

14 He hath spoken nothing to me, and I will not answer him according to your words.

15 They were afraid, and answered no more, and they left off speaking.

16 Therefore, because I have waited, and they have not spoken: they stood, and answered no more:

17 I also will answer my part, and will show my knowledge.

18 For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

19 Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

20 I will speak, and take breath a little: I will open my lips, and will answer.

21 I will not accept the person of man, and I will not level God with man.

22 For I know not how long I shall continue, and whether after a while my Maker may take me away.

CHAP. XXXIII.

Eliu blames Job for asserting his own innocence.

VER. 6. *Hanging.* Heb. "I felt a reverent awe," Sept. "I was silent," and durst not show," &c. H.

VER. 9. *Agem.* πολυχρηστον Sept. *Robim*, "the Rabbis," (H) the "great ones," placed in authority. C.

VER. 11. *Disputing.* Heb. "searching out words," or arguments. H.

VER. 13. *Man.* You seem to think this a convincing proof that Job is guilty. Von. B.de. H.: but it is no such thing. You would find excuse for a man from saying any more, for fear of causing him pain which is already very great, and you vainly imagine that you may thus leave him to be judged by God. We must however convince Job. C.

VER. 14. *He, Job, or God.* I do not pretend that I have had any revelation, like Eliphaz and Sophar. Chap. x. 12, and xi. 5. Job has addressed himself to you (C), but I shall not answer him as you have done. M.

VER. 15. *They.* Eliu speaks thus contemptuously of the three friends, as if they had been absent. In the former verse he spoke to them: now he turns to Job. Heb. "they were amazed." H.

VER. 18. *Me.* And forces me to speak. Jer. v. 24, and xx. 9.

VER. 19. *Vessels,* made of skins. Heb. *abuth.* H.

VER. 21. *Man.* Heb. "give flattering titles unto man." Prot. "I do not respect a mortal." Sept. (H.) "Nothing shall make me conceal the truth. I will give things their proper names." Job seemed to him to have arrogated to himself the perfection of God in maintaining his own innocence. C.—He promises to stand up in defence of the Almighty, M., as his advocate. C.

VER. 22. *Away.* I shall therefore speak with the utmost caution, (H) as one who must shortly appear before the Divine tribunal. M.—Heb. "For I know not how to call things by their surnames, (C) or titles of vanity (H.), If I do, may my Creator soon (C) take me away." Sept. "I know not how to admire the face. If it be not so, the worms shall consume me." H.

HEAR, therefore, O Job, my speeches, and hearken to all my words.

2 Behold now I have opened my mouth, let my tongue speak within my jaws.

3 My words are from my upright heart, and my lips shall speak the pure sentence.

4 The Spirit of God made me, and the breath of the Almighty gave me life.

5 If thou canst answer me, and stand up against my face.

6 Behold God hath made me as well as thee, and of the same clay I also was formed.

7 But yet let not my wonder terrify thee, and let not thy eloquence be burdensome to thee.

8 Now thou hast said in my hearing, and I have heard the voice of thy word:

9 I am clean, and without sin. I am unspotted, and there is no iniquity in me.

10 Because he hath found complaints against me therefore he hath counted me for his enemy.

11 He hath put my feet in the stocks, he hath observed all my paths.

12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

13 Dost thou strive against him, because he hath not answered thee to all words?

14 God speaketh once, and repeateth not the self-same thing the second time.

15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds.

16 Then he openeth the ears of men, and teaching, instructeth them in what they are to learn.

17 That he may withdraw a man from the things he is doing, and may deliver him from pride.

18 Rescuing his soul from corruption: and his life from passing to the sword.

19 He rebuketh also by sorrow in the bed, and he maketh all his bones to wither.

20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

CHAP. XXXIII. VER. 3. *Sentence.* Some Edit. have *scientiam*, "knowledge," with the Heb. C.

VER. 4. *Spirit.* We are therefore equal. M. Thou canst not fear being overpowered with the Divine majesty in this dispute. Chap. xiii. 21. C.—*Life.* Sept. "instruction." H.

VER. 6. *Formed.* Job had expressed a desire to plead before a man. Chap. ix. 32, and xii. 19, and xxxi. 35. Eliu offers himself to maintain the cause of God. C.

VER. 7. *Wonder (miraculum).* Heb. "terror," (H) in allusion to Job's words. Chap. x. 34. *Eloquence.* Heb. "hand." C.—Sept. "the dread of me shall not cast thee down, nor my hand be heavy upon thee."

VER. 11. *Stocks.* Chap. xxi. 14, and xiv. 16. Eliu interprets the words in the worst sense, though Job had only expostulated with God on the treatment which he received, testifying a great love and confidence in Him. He acknowledges some want of knowledge. Chap. xlii. 3. C.

VER. 13. *Because.* Sept. "Thou hast said, Why has not He heard every word of my pleading or judgment." Aquila and Tredd. "for all His words are unanswerable." Prot. "He giveth not account of any of his matters." H.

VER. 14. *Time.* One decision ought to suffice; and God had declared Job innocent. Chap. i. 8, &c. W.—His decrees are immutable; and yet thou wouldst have him to explain his conduct, as if he could be under a mistake, and correct it. He manifests his will, and it is our business to be attentive. We cannot expect that he should speak twice, though he does so frequently in his great mercy. Heb. "God speaketh once, and he regardeth not a second time." C.—Sept. "But the second time, (15) a dream," &c. H. Eliu specifies three methods by which God declares his will (ver. 26). 1. By vision; 2. by afflictions, 3. by the voice of angels, or of preachers, ver. 19, 23.

VER. 17. *Hum.* Sept. "his body from the fall [of iniquity]." Grabe. H.

21 His flesh shall be consumed away, and his bones that were covered, shall be made bare.

22 His soul hath drawn near to corruption, and his life to the destroyers.

23 If there shall be an angel speaking for him, one among thousands, to declare man's uprightness.

24 He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

25 His flesh is consumed with punishments, let it return to the days of his youth.

26 He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

27 He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

28 He hath delivered his soul from going into destruction, that it may live and see the light.

29 Behold, all these things God worketh three times within every one.

30 That he may withdraw their souls from corruption, and enlighten them with the light of the living.

31 Attend, Job, and hearken to me: and hold thy peace, whilst I speak.

32 But if thou hast any thing to say, answer me, speak: for I would have thee to appear just.

33 And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

CHAP. XXXIV.

Eliu charges Job with blasphemy: and sets forth the power and justice of God.

AND Eliu continued his discourse, and said:

2 Hear ye, wise men, my words, and ye learned hearken to me:

3 *For the ear trieth words, and the mouth discerneth meats by the taste.

4 Let us choose to us judgment, and let us see among ourselves what is the best.

* Supra, xxi. 1.—Deut. x. 17; 2 Par. xix. 7. Wisd. vi. 8. Eccl. xxxv. 16;

VER. 21. *Dave.* The skin will scarcely cover them. He will appear grastly, like a skeleton. C. Heb. "His bones . . . shall stick out." Prot. H.

VER. 22. *Destroyers*, the worms in the grave, (H.) or to sicknesses, (M.) "which bring on death." Pagan, *mortiferis*.

VER. 23. *Angel*, by secret inspirations. (S. Tho. T. &c.) or a man sent by God to announce the truths of salvation. Mariana.—*Man's*, or "to man." C.—Heb. "a messenger with him, an interpreter, one . . . to declare to man his uprightness." Prot. (H.) "If there be any merit in him, the angel comforter chosen from a thousand accusers, is ready to declare to the son of man his rectitude." Sept. "If there be a thousand destroying angels, not one of them shall hurt him; if he consider in his heart to be converted unto the Lord. Though he (the angel) lay before man his reproof, and show his folly, He (God) will take hold of him, that he may not die. He will renew his flesh as the plaster of a wall, and fill his bones with marrow: (25) he will make his flesh soft like that of an infant, and will place him in manhood among men." H.—But this is different from the Heb. C. The intercession of angels is very powerful. They are represented as suggesting motives, which prevail on God to show mercy. Ver. 24. H.

VER. 29. *Times*, or often. God chastises man by visions, sickness, and the intercession and report of angels. Ver. 34. C.

CHAP. XXXIV. VER. 5. *Judgment*. C. ap. xxvii. 2. Job had used this expression, but only to intimate that strict justice did not take place, as he thought his faults had not deserved so severe a chastisement. He did not pretend that God was unjust, or that he was quite harmless; and he had so explicitly declared his sentiments, that Eliu could not well be ignorant of them. C.

VER. 6. *There*. Sept. "he has been deceived," *abeggaro*. Heb. "I will convict my judge of lying," or (C.) Prot. "shall I lie against my right?" H.—Job in the excess of grief, he expressed himself falsely. Chap. xix. 6, and xxiii. 7. But great conduct must be made from such hyperboles, and he had frequently praised the mercy and justice of God, and his just punishment of the wicked.

5 For Job hath said: I am just, and God hath overthrown my judgment.

6 For in judging me there is a lie: my arrow is violent without any sin.

7 What man is there like Job, who drinketh up scorning like water?

8 Who goeth in company with them that work iniquity, and walketh with wicked men?

9 For he hath said: Man shall not please God, although he run with him.

10 Therefore, ye men of understanding, hear me: far from God be wickedness, and iniquity from the Almighty.

11 For he will render to a man his work, and according to the ways of every one he will reward them.

12 For, in very deed, God will not condemn without cause, neither will the Almighty pervert judgment.

13 What other hath he appointed over the earth? or whom hath he set over the world which he made?

14 If he turn his heart to him, he shall draw his spirit and breath unto himself.

15 All flesh shall perish together, and man shall return into ashes.

16 If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17 Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just?

18 Who saith to the king: *Thou art an apostate*, who calleth rulers ungodly:

19 *Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor man: for all are the work of his hands.

20 They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

21 For his eyes are upon the ways of men, and he considereth all their steps.

22 There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9. Col. iii. 25. 1 Pet. i. 17.

He had indeed excepted himself from the number; and Eliu ought to have perceived that he was wrong in this respect. But he seems to have all along evaded or mistaken the point under dispute. C.

VER. 8. *Goeth in*. Sept. insert a negation, which is not found in Heb., Chal., &c. They may be understood to speak ironically. C.

VER. 9. *With him*, and strive to please him. Horrible blasphemy! of which Job was incapable: as if God were a cruel master, and threw us into despair. He had asserted that God punishes the wicked, and often treats his friends with the like severity, (chap. ix. 22, and xxx. 26.) in this world—which is very true. C.—Sept. "Say not that man is not visited. He is indeed visited by the Lord." H.

VER. 13. *Earth?* If God cannot be unjust, hath he given the administration of the world to some other, who may have been deceived? This will not be asserted. Heb. "who hath visited the earth for him?" or, "who hath set him over the earth?" Is he a hired judge, who may be bribed? C.

VER. 17. *Judgment*. How can one hope for redress from God, while he condemns his conduct? M.—How can we bring Job to a sense of his duty, since he entertains such perverse notions? Heb. "Shall he hold dominion, who lacks justice?" If God be unjust, does he deserve our adoration? (C.) or, "ought not the person to be put in prison, who resists judgment?" Prot. "If thou dost not think that he who hates crimes, and destroys the impious, is eternal and just?" Sept. H.

VER. 18. *Who*. Theod. in Sept. "wicked is he who says to the king, thou artest contrary to the law, and to the rulers, thou most impious." L.—*apostate*. Heb. "Benighted."

VER. 19. *Tyrant*. A title is not always odious. It formerly was given to all princes, and came to be used in a bad sense on account of the misconduct of some kings of Assyria.

VER. 20. *They*, the wicked, whatever may be their station in life. H.—

23 For it is no longer in the power of man to enter into judgment with God.

24 He shall break in pieces many and innumerable, and shall make others to stand in their stead.

25 For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

26 He hath struck them as being wicked, in open sight.

27 Who, as it were on purpose, have revolted from him, and would not understand all his ways.

28 So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

29 For when he granteth peace, who is there that can condemn? When he hideth his countenance, who is there that can behold him, whether it regard nations, or all men.

30 Who maketh a man that is a hypocrite to reign for the sins of the people?

31 Seeing then I have spoken of God, I will not hinder thee in thy turn.

32 If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

33 Doth God require it of thee, because it hath displeased thee? for thou beganst to speak, and not I: but if thou know any thing better, speak.

34 Let men of understanding speak to me, and let a wise man hearken to me.

35 But Job hath spoken foolishly, and his words sound not discipline.

36 My father, let Job be tried even to the end: cease not from the man of iniquity.

37 Because he addeth blasphemy upon his sins, let him be tied fast in the mean time among us; and then let him provoke God to judgment with his speeches.

CHAP. XXXV.

Eliu declares that the good or evil done by man cannot reach God.

MOREOVER Eliu spoke these words.

2 Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

Troubled, or make an insurrection. C.—This often proves the ruin of tyrants. H. Hand, by the destroying angel. C.

VER. 23. *Man.* Heb. "He will not lay upon man (C.) more than right (Prot. H.) to," &c. After once passing sentence, all is over. C.—When man has fallen into sin, he cannot with a good grace contend with God. C.

VER. 27. *All.* Prot. "Any of." The wicked observe none of God's commandments as they ought. *He that offends in one becomes guilty of all.* James ii. 10.

VER. 29. *Condemn.* either God or the person whom he approves. Does not exercise dominion over all? C. *Men.* Lat. "all men." Heb. "a man."

VER. 30. *People.* A hypocrite denotes one infected with a sort of crimes. S. *Isa. v. 24.* Such a king is sometimes given to punish a wicked people. Osee xli. 11; *Isa. iii. 4.* This sense is beautiful, and followed by the Chal., Sept., &c. We may explain the Heb. in like manner, by neglecting the Masoretic points. C.—Prot. "That the hypocrite reign not, lest the people be insnared." H.—Heb. "He overturns the throne of hypocrites, on account of the scandal of the people," or "he delivers the people from servitude." The sense of the Vulg. seems preferable. C.

VER. 33. *It, my iniquity.* M.—Will God make thee accountable for it? H.—Yea, if thou keep silence, (C.) thou wilt seem to connive at it. H.—He wishes to engage Job to speak. Heb. may be translated many ways. C.—Prot. "Shouldst thou be according to thy mind? He will recompense it whether thou refuse, or whether thou choose, and not I. Therefore speak what thou knowest." H.

VER. 36. *Father.* From God all the rights of a father spring. Eph. iii. 16. C.—Sept. "No indeed: but learn, Job, answer not like fools." Prot. "my desire is, (being my father, that Job may be tried unto the end, because of his answers for the wicked." H.—He has imitated their wicked discourses, let his chastisement differ from theirs. C.

VER. 37. *Fast,* and pressed by arguments. M. C.—Heb. "since he adds crime (C. Prot. rebellion) to his sin, and clappeth his hands among us, and multiplieth his words against the Lord."

CHAP. XXXV. VER. 2. *God.* Eliu being greatly mortified at Job's silence uses at 1 more provoking expressions, and pretends to refute one of the holy man's

3 For thou saidst: That which is right doth not please thee: or what will it profit thee if I sin?

4 Therefore I will answer thy words, and thy friends with thee.

5 Look up to heaven and see, and behold the sky, that it is higher than thee.

6 If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shalt thou do against him?

7 And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

8 Thy wickedness may hurt a man that is like thee. and thy justice may help the son of man.

9 By reason of the multitude of oppressors they shall cry out: and shall wail for the violence of the arm of tyrants.

10 And he hath not said: Where is God, who made me, who hath given songs in the night?

11 Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

12 There shall they cry, and he will not hear, because of the pride of evil men.

13 God therefore will not hear in vain, and the Almighty will look into the causes of every one.

14 Yea, when thou shalt say: He considereth not: be judged before him, and expect him.

15 For he doth not now bring on his fury, neither doth he revenge wickedness exceedingly.

16 Therefore, Job opened his mouth in vain, and multiplieth words without knowledge.

CHAP. XXXVI.

Eliu proceeds in setting forth the justice and power of God.

ELIU also proceeded, and said:

2 Suffer me a little, and I will show thee: for I have yet somewhat to speak in God's behalf.

3 I will repeat my knowledge from the beginning, and I will prove my Maker just.

4 For, indeed, my words are without a lie, and perfect knowledge shall be proved to thee.

assert one, which never escaped his lips, though he had complained that God treated him as an enemy, and with more severity than his sins deserved (chap. vi. 2. C.); or that his affliction was greater than his sin. Chap. xxii. 7, &c. Eliu therefore calumniate him. W.

VER. 3. *Please thee,* since thou punishest the guiltless. M.—*If I sin* Job had not said so, but it seemed to follow from his expressions. Chap. xxi. 7. See Chap. xxii. 3.

VER. 5. *Thee.* Thy sin cannot hurt, nor thy virtue add any thing to God. He is not therefore actuated by resentment, or jealousy, but by justice. C.—He revenges the injury done by the sinner to himself. Ver. 8. S. Aug. Conf. iii. 8.—The inference is therefore wrong, (C.) that God will not regard the sins or punishment of men, because he derives no profit. Ver. 9. H.

VER. 9. *Out.* The wicked shall cry out, through vexation, but still they will not address themselves to God. Ver. 10. Why are they abandoned, but because He takes cognizance of all?

VER. 10. *Songs.* Arab. "thoughts," by means of visions. Chal. "where is the Lord, in whose presence the angels sing canticles of praise in the night?" C.—Sept. "who has ordered the night-watches" (H.), the stars which display the power of God? His servants also are filled with interior joy, even in the midst of afflictions. C.

VER. 13. *Vain.* Heb. "falsehood." He will not relieve the hypocrite, who does not cry to him with sincerity. This conduct shows that God acts with discretion, and hears people according to their deserts. C.

VER. 14. *Before him.* Try whether the assertion be true. H.—Only change thy life, and hope in him, and thou wilt see the good effects. C.

VER. 15. *For.* Prot. "But now because it is not so, he hath visited in his anger; yet he (saag. Job) knoweth it not, in great extremity." H.—In this world God punishes not with rigour. C.

VER. 16. *Knowledge.* I have shown that God punishes or rewards according to our deserts, and is not indifferent about our sins. If Job have not experienced the Divine bounty, it is because he has not deserved it. C.

CHAP. XXXVI. VER. 3. *Beginning.* Heb. "afar" from that God, who is

5 God doth not cast away the mighty, whereas he himself also is mighty.

6 But he saveth not the wicked, and he giveth judgment to the poor.

7 He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.

8 And if they shall be in chains, and be bound with the cords of poverty:

9 He shall show them their works, and their wicked deeds, because they have been violent.

10 He also shall open their ear, to correct them: and shall speak, that they may return from iniquity.

11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory.

12 But if they hear not, they shall pass by the sword, and shall be consumed in folly.

13 Dissemblers and crafty men prove the wrath of God, neither shall they cry when they are bound.

14 Their soul shall die in a storm, and their life among the effeminate.

15 He shall deliver the poor out of his distress, and shall open his ear in affliction.

16 Therefore he shall set thee at large out of the narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

17 Thy cause hath been judged as that of the wicked, cause and judgment thou shalt recover.

18 Therefore, let not anger overcome thee, to oppress any man: neither let multitude of gifts turn thee aside.

19 Lay down thy greatness without tribulation, and all the mighty of strength.

20 Prolong not the night, that people may come up for them.

ancient, and not of human invention (Jer. xxii. 23); or from the consideration of the heavens. C.

VER. 5. *God.* Sept. "Knew that the Lord will not cast away the innocent" Theod. continues to ver. 12: "The mighty, in strength of heart, (Wisd. vi.) will not make the impious live, and will render judgment to the poor." H. C.—"Behold God is mighty, and despiseth not any: mighty in strength and wisdom." Prot. H. C.

VER. 7. *Just.* Heb., Syr., &c., "the just man, he will place him with kings on the throne." C.

VER. 9. *Violent,* while in power and on the throne, or because even in a private station, their will has risen up in rebellion against God. H.—Poverty and afflictions are scourges, which are often inflicted by mercy, to bring us to a sense of our duty. C.

VER. 12. *Folly.* Heb. "without knowledge." He speaks of princes, (C.) and of all the wicked, who have not known the day of their visitation. H.

VER. 14. *Storm.* Heb. and Sept. "in youth," (H.) being suddenly cut off, without having repented the sins of their youth. C.—*Effeminate.* Elia compares those who will not attend unto God to the most effeminate characters. C.—Sept. "and let their life be taken away by the angels" (H.) of death. Chap. xxxii. 23. C.

VER. 16. *He shall.* He would have prevented thee from falling into this irreparable distress, if thou hadst imitated the poor who trust in Him. C.—Yea, he will still restore thee to favour, if thou wilt repent. H.—He will fill thee with joy and plenty. M.

VER. 17. *Recover.* Thou shalt be treated as thou hast treated others. Heb. is not well understood. It may be, "Thou hast spoken like the impious; but judgment and justice rule." (18, Behold, lest wrath take thee, so that thy prayers may not avert it. (19) While thou art yet alive, thy riches, gold, or strength." C.

VER. 19. *Without* or before thou be tormented by tribulation. M.—Lay aside all sentiments of pride, (S. Greg.) or keep to the meekness, who administer justice in thy name. M.—Prot. "Will he be angry with thee? No, not gold, nor all the forces of strength." Sept. "Let not a swelling mind incline thee unjustly in the prayer of the needy in distress." H.

VER. 20. *Prolong not the night,* &c. Prolong not causes that are brought before thee, but despatch, by early rising to the business of them that come up to thee. Ch.—Sept. "and all the men of power do not withdraw in the night" from their punishment. Theod. adds, "that the people may come up against thee."

21 Beware that thou turn not aside to iniquity: for this thou hast begun to follow after misery.

22 Behold, God is high in his strength and none is like him among the lawgivers.

23 Who can search out his ways? or who can say to him: Thou hast wrought iniquity?

24 Remember that thou knowest not his work, concerning which men have sung.

25 All men see him, every one beholdeth afar off.

26 Behold, God is great, exceeding our knowledge: the number of his years is inestimable.

27 He lifteth up the drops of rain, and poureth out showers like floods:

28 Which flow from the clouds that cover all from above.

29 If he will spread out clouds as his tent,

30 And lighten with his light from above, he shall cover also the ends of the sea.

31 For by these he judgeth people, and giveth food to many mortals.

32 In his hands he hideth the light, and commandeth it to come again.

33 He showeth his friend concerning it, that it is his possession, and that he may come up to it.

CHAP. XXXVII.

Elia goes on in his discourse, showing God's wisdom and power, by his wonderful works.

AT this my heart trembleth, and is moved out of its place.

2 Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

3 He beholdeth under all the heavens, and his light is upon the ends of the earth.

4 After it a noise shall roar, he shall thunder with the

to demand vengeance. Do strict justice both to the rich and to the poor, without pity or fear. H.

VER. 22. *Lawgivers.* Heb. *mure*, "a master." In Chal. "a sovereign." Grot., Sept. "what potentate is against him?" H.—What art thou, to dare to resist him? C.—S. Gregory (xxvii. 1) explains this as a prediction of Christ, "our singular lawgiver."

VER. 24. *Not* is omitted in Heb. and Sept. "Remember that thou magnify his work, which men behold;" Prot. (H.) or "thou hast magnified," formerly Do so again.

VER. 25. *All.* The rest of this chapter, and the five first verses of the next, seem to be inserted in the Sept. from Theodot. "Every man sees in himself how many mortals are wounded," &c. —*Off,* in the stars, &c., or in ancient times, what wonders God has performed. C.

VER. 27. *Floods.* God causes the water on the earth to evaporate, (C.) to form the clouds, (H.) which afterwards fall in torrents. M.—Theod. "the drops of rain are numbered by him," &c. Chap. xxvi. 8.

VER. 29. *If.* Heb. "Also can any understand the spreading out of the clouds, the elevation or noise of his pavilion?" H.

VER. 30. *Ends.* Lat. "the edges," or poles, *cardines.* H.—Heb. "roots." Aristotle (Meteor. ii. 1) and Hesiod (Theog. 727) use the same term. (C.) to denote the fountains which supply the sea. H.

VER. 31. *Mortals.* Heb. "in abundance." H.

VER. 32. *Hunts,* or clouds, which are compared to a hunt. 3 Kings xvi. 44. He opens his tent, and light appears. This expression denotes the utmost facility with which a very surprising thing is effected.—*To come.* Heb. "it is obstacle." He alludes to the sun's eclipse, as if God's hand covered its disk. C.—Prot. "He... commandeth it not to shine, by the cloud that cometh betwixt."

VER. 33. *To it.* The tabernacle of God is designed for his friends. Heb. is very obscure. "Thunder announces rain, and the very animals know it" (Virgil describes their signs, Geor. 1), or "His thunder announces from above the clouds his wrath to men." C.—"The noise thereof sheweth concern, it, the cattle also concerning the vapour."

CHAP. XXXVII. VER. 1. This thunder, the effects of which are so terrible, that it is often styled the voice of God. C. Psal. xxviii. M.

VER. 4. *After.* Light travels faster than sound, (H.) though thunder and lightning are produced at the same instant. C.—Sept. "For he has done great things which we have not understood." This is connected with chap. xxxvi. 24.

voice of his majesty, and shall not be found out, when his voice shall be heard.

5 God shall thunder wonderfully with his voice, he that doth great and unsearchable things.

6 He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

7 He sealeth up the hand of all men, that every one may know his works.

8 Then the beast shall go into his covert, and shall abide in his den.

9 Out of the inner parts shall a tempest come, and cold out of the north.

10 When God bloweth there cometh frost, and again the waters are poured out abundantly.

11 Corn desireth clouds, and the clouds spread their light:

12 Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth:

13 Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

14 Hearken to these things, Job: Stand, and consider the wondrous works of God.

15 Dost thou know when God commanded the rains, to show his light of his clouds?

16 Knowest thou the great paths of the clouds, and the perfect knowledges?

Then we read, (ver. 7,) "that man may know his own weakness." All the intermediate verses have been supplied by Origen from Theodoret, or others. H.

VER. 7. *He sealeth up*, &c. When he sends those showers of his strength; that is, those storms of rain, *he seals up*; that is, he shuts up the hands of men from their usual works abroad, and confines them with doors, to consider his works, or to forecast their works; that is, what they themselves are to do. Ch.

VER. 9. *Parts*. The south, (chap. ix. 9.) whence storms commonly came in that country, (C.) from the sea or desert of Idumæa. H. Psal. lxxvii. 26, *Zac. ix. 14*; Isa. xli. 1. North wind, or pole. W.—Yet the south seems to be designated (ver. 17 and chap. xxxviii. 32); though cold comes from the north in Idumæa as well as here. C.—*Morrim* is rendered by Prot "north" Marg. "scattering winds." Sept. *desertum*, "summits" of mountains.

VER. 13. *Tribe*. Heb. also, "for correction." H. Amos iv. 7.—*Land of promise*. Psal. lxxvii. 10.

VER. 15. *Light* the rain-bow, according to the best interpreters; or the lightning. C.

VER. 16. *Paths*. Heb. "the balancings of the clouds, the wondrous works of Him whose knowledge is perfect?" Chap. xxxviii. 4. Dost thou know what sustains the heavy clouds in the air? C.

VER. 17. *Are*. Heb. "How thy." &c. It is also beyond thy comprehension, why thou shouldst be too hot when the south wind blows (H.) moderately, though tempests generally proceed from the same quarter. Ver. 9. If thou art in the dark respecting these things, which thou feelest, how canst thou pretend to fathom and condemn the counsels of God? C.—Job was far from doing either. His friends rather undertook to explain God's reasons for punishing thus his servants, which Job acknowledged was to him a mystery, (H.) till God had enlightened him. Chap. xlii. 3. Houbgart.

VER. 18. *Brass*. Heb. "Hast thou with him stretched out (or beaten, as brass, *roho*; which word Moses uses for the firmament) the heavens, which are as solid as Chal. and like a molten looking-glass?" which was formerly made of metal. Exod. xxxviii. 8.

VER. 20. *He shall be swallowed up*. All that man can say, when he speaks of God, is so little and inconsiderable in comparison with the subject, that man is lost, and as it were, swallowed up in so immense an ocean. C.

VER. 21. *Light*, being hindered by the clouds, and dazzled when they are removed. Yet we presume to judge of the secrets of Providence? C.—*Awake*. As there is a constant vicissitude of these things, so there is of happiness and misery. M.—Sept. "For the light is not seen by us. It is refulgent in beams, as that which comes thence upon the clouds." If therefore this light does not pervade all places, why should we wonder that all do not understand the ways of God? H.

VER. 22. *Gold*. Sept. "from the north, gold-coloured clouds." Above these, great is the praise and honour of the Almighty. H.—When the wind blows, the clouds are dispersed, and the sky appears serene. Each country has its peculiar advantages. In the north, Ophir, &c. was a host of gold; but what ought to be most conspicuous in the praises given to God, is a humble fear. C.

17 Are not thy garments hot, when the south wind blows upon the earth?

18 Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten brass.

19 Show us what we may say to him: for we are wrapped up in darkness.

20 Who shall tell him the things I speak? even if a man shall speak, he shall be swallowed up.

21 But now they see not the light: the air on a sudden shall be thickened into clouds, and the winds shall pass and drive them away.

22 Gold cometh out of the north, and to God praise with fear.

23 We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.

24 Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

CHAP. XXXVIII.

God interposes, and shows from the things he hath made, that man cannot comprehend his power and wisdom.

THEN the Lord answered Job out of a whirlwind, and said:

2 Who is this that wrappeth up sentences in unskilful words?

3 Gird up thy loins like a man: I will ask thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? tell me if thou hast understanding.

VER. 23. *Worthily*. Heb. "the Almighty, we cannot find him out," (H.) or comprehend his nature or mysteries. C.

VER. 24. *Fear him*, and receive with respect whatever he shall appoint. H.—*And all*. Heb. "He fears not any that are wise of heart." He knows that the most intelligent (C.) must confess their ignorance, when they attempt to examine his Divine nature. Simonides being desired by Hiero to express his sentiments on this subject, always requested more time to consider of it. *Quia, inquit, res videtur mihi tanto obscurior, quanto duntaxat enm considero.* Cicero, Nat. l. 1. 60. Seneca de Prof. i. 3. "With thee (says S. Aug. Conf. i. 6) stand the causes of all instable things," &c. H.—Those who are really wise, will therefore adore God's judgments in silence, while the presumptuous will be forced to yield. It is the excessive conclusion of all that has been said. Pineda.—The sentence is beautiful, but not applied (H.) to Job. Phil. p. see Prov. iii. 7. H.—He convinced the other three with sound arguments, "and this last and most arrogant disputant with silence." W.

CHAP. XXXVIII. VER. 1. *Then*. Sept. "After Elia had ceased to speak." H.—*Lord*. That is, an angel speaking in the name of the Lord. Ch. The name *Jeve* (H.) here occurs, though it never does in the speeches, whence many have inferred that the Lord spoke in person; which argument, however, is not conclusive; and that this work was written after the apparition in the burning bush. C.—The Heb. edition would at least be given after that event.—*Whirlwind*, designed to strike the senses, (H.) and to represent the distressed condition of Job. Pineda.—This awful appearance imposed silence upon all. H.

VER. 2. *Words*. Many explain this as a condemnation (C.) of the last speaker, (D.) who would otherwise pass without any reproach, (H.) though he had spoken with less reserve than the rest. C.—Pineda allows that this opinion is very plausible, but he thinks that Job himself is reprehended, not for any grievous offence, but for inconsiderate expressions. Chap. xlii. The context also seems to require this, as Job takes it to himself Chap. xxxix. 33. C.—The change of persons might rather imply the contrary: *Who is this?* Elia. (3) *Gird up thy loins*. Job. H. Can we doubt that the devil got the victory? or that God falsely declared that Job was *awakened right*? Chap. xlii. Houbgart. Did not the latter maintain the truth with the greatest zeal, while the first is certainly *mixed unskilful words* or *sentences with sentences* of the greatest consequence? *His face I will accept, that your folly be not imputed to you; for you have not spoken right things before me, as my servant Job hath.* Chap. xlii. 3. Heb. "Who is this that darkeneth counsel, by words without knowledge?" Prot. "Who is this who concealeth counsel from me, keeping words in his heart, and thinketh to hide from me?" Sept.

VER. 3. *Loins*, like one about to engage in an arduous task, (H.) or journey, (C.) to explore the ways of Divine providence. H.—*Answer my reasons*, if thou art able. C.—Heb. "make me know." H.

VER. 4. *Foundations*. The Hebrews placed the earth in the centre of the universe resting upon nothing, (chap. xxvi. 7, and xxxvi. 30,) or upon itself. see Pineda, Theog. 325. C.—These questions seem intended to show, that it

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Upon what are its bases grounded? or who laid the corner-stone thereof?

7 When the morning stars praised me together, and all the sons of God made a joyful melody?

8 Who shut up the sea with doors, when it broke forth as issuing out of the womb?

9 When I made a cloud the garment thereof, and wrapped it in a mist, as in swaddling bands?

10 I set my bounds around it, and made it bars and doors;

11 And I said: Hitherto thou shalt come, and shalt go no further, and here thou shalt break thy swelling waves.

12 Didst thou since thy birth command the morning, and show the dawning of the day its place?

13 And didst thou hold the extremities of the earth, shaking them, and hast thou shaken the ungodly out of it?

14 The seal shall be restored as clay, and shall stand as a garment:

15 From the wicked their light shall be taken away, and the high arm shall be broken.

16 Hast thou entered into the depths of the sea, and walked in the lowest parts of the deep?

17 Have the gates of death been opened to thee, and hast thou seen the darksome doors?

18 Hast thou considered the breadth of the earth? tell me, if thou knowest all things?

19 Where is the way where light dwelleth? and where is the place of darkness?

20 That thou mayest bring every thing to its own bounds, and understand the paths of the house thereof.

21 Didst thou know then that thou shouldst be born? and didst thou know the number of thy days?

22 Hast thou entered into the storehouses of the snow, or hast thou beheld the treasures of the hail?

23 Which I have prepared for the time of the enemy, against the day of battle and war?

24 By what way is the light spread, and heat divided upon the earth?

25 Who gave a course to violent showers, or a way for noisy thunder?

26 That it should rain on the earth without man in the wilderness, where no mortal dwelleth:

27 That it should fill the desert and desolate land, and should bring forth green grass?

28 Who is the father of rain? or who begot the drops of dew?

29 Out of whose womb came the ice? and the frost from heaven, who hath gendered it?

30 The waters are hardened like a stone, and the surface of the deep is congealed.

31 Shalt thou be able to join together the shining stars, the Pleiades, or canst thou stop the turning about of Arcturus?

32 Canst thou bring forth the day-star in its time, and make the evening-star to rise upon the children of the earth?

33 Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth?

34 Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee?

35 Canst thou send lightnings, and will they go, and will they return and say to thee: Here we are?

36 Who hath put wisdom in the heart of man? or who gave the cock understanding?

37 Who can declare the order of the heavens? or who can make the harmony of heaven to sleep?

38 When was the dust poured on the earth, and the clods fastened together?

39 Wilt thou take the prey for the lioness, and satisfy the appetite of her whelps,

40 When they couch in the dens, and lie in wait in holes?

41 *Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat?

* Psal. cxxv. 9

God has created all things for man, he will not surely neglect to watch over him. M.

VER. 5. *Upon it.* He speaks of the world as of a vast house, (C.) or palace, (M.) as if the Architect has a own part. H.

VER. 7. *Sons.* Sept. "all my angels." Hence it appears that the angels were among the first of God's works, formed probably at the same time with the heavens, (C.) or light. Gen. i. 3. H. — The praise of the stars is figurative, (C.) as they tend to raise our hearts to God by their beauty, (H.) whereas that of the angels is real. C.

VER. 8. *Shut.* Heb. also, H. "facilitated the birth of the sea," as a mid-wife. Grot. C. — *Forth.* Sept. "raged." H.

VER. 9. *Mist.* So Moses says darkness was on the face of the abyss.

VER. 10. *Set.* Prot. "brake up for it my decreed place." Marg. "established my decree upon it" (H.); or, "I gave orders to break it," against the shore. Jer. v. 22, Amos v. 8.

VER. 13. *And thou.* Some explain Heb. "that it (Aurora) might spread at once to the extremities of the earth. Then the wicked flee before it," as they hate the light. Chap. xxiv. 26; John iii. 20. C. — Sept. and Prot. may be understood in this sense. H. — Allusion may also be made to the shaking of a sieve, to separate the wheat from the chaff (Amos ix. 9; Luke xxii. 31. C.), or of a carpet, to clean it from the dust. D.

VER. 14. *Seal.* Men, formed to the image of God, shall die; and others shall be placed in their stead, (M.) with as much ease as an impression is made upon clay. H. — *Garment.* The body seems to be the clothing of the soul, and will be changed. Psal. cx. 27. M. — Chal. "their form will be changed to clay, and they shall resemble a tattered garment." Heb. "their seal shall change like clay," &c. All their glory shall perish. C. — Sept. "hast thou taken earth or clay, and formed a living creature, and endued it with speech on the earth?" Is man the work of thy hands? H.

VER. 23. *War.* Hail, &c., are like the arrows of God. Jer. x. 13, and L. 25. C.

VER. 24. *It.* Heb. *kodim* (H.) the "east." Sept. "south wind."

VER. 31. *Pleiades.* The seven stars. — *Arcturus.* A bright star in the north. C. — The same terms occur, and are explained, chap. ix. 9. H.

VER. 32. *Day-star.* Heb. *mozruth*, (H.) corresponds with the "inner parts of the south" (chap. ix. 9); though some translate, "the signs of the zodiac, or the influences," &c. The antarctic constellations could not be seen in Iudaea, while those at the north pole must appear to those who live on that side of the line (H.) as the perpetual sentinels of the sky. *Evening-star.* Heb. "Wilt thou make *das* and her daughters go to rest?" These indicate the arctic stars.

VER. 34. *Voice,* to mimic the thunder of God, (C.) or to order it to rain. H.

VER. 36. *Understanding.* That is, to distinguish the hours of the night. Ch. — Sept. "Who gave to women the knowledge of the loom, and the art of embroidery?" H. — But the best interpreters translate, "Who has placed wisdom in the reins, or who hath given understanding to the heart," or soul? C.

VER. 37. *Sleep.* The ancients have celebrated this harmony. Cic. *Somn. Scip.* — Sept. "Who numbereth the clouds in wisdom, or hath bent the sky down to the earth?" Prot. "or who can stay the bottles of heaven?" H. — Canst thou cause it to rain, or to be fair (C.)? or make the celestial bodies (H.) rest from motion? W.

VER. 38. *Together.* When was the water separated from the earth? H. — Where wast thou when I gave consistency to the rocks? C.

VER. 39. *And satisfy.* Sept. "or fill the souls of the dragons?" H. — Here Heb. edit. commences the following chap., (C.) and are followed by Prot. (H.) and some others, as the proof of God's superior knowledge begins to be established by the consideration of various animals. W.

VER. 41. *Wandering.* *Saxus V. reads vagantes.* (C.) "crying like children." H. — The ravens presently drive their young away to seek for fresh habitation.

CHAP. XXXIX.

The wonders of the power and providence of God in many of his creatures.

KNOWEST thou the time when the wild goats bring forth among the rocks, or hast thou observed the hind when they fawn?

2 Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth?

3 They bow themselves to bring forth young, and they cast them, and send forth roarings.

4 Their young are weaned, and go to feed: they go forth, and return not to them.

5 Who hath sent out the wild ass free, and who hath loosed his bonds?

6 To whom I have given a house in the wilderness, and his dwellings in the barren land.

7 He scorneth the multitude of the city, he heareth not the cry of the driver.

8 He looketh round about the mountains of his pasture, and seeketh for every green thing.

9 Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

10 Canst thou bind the rhinoceros with thy thong to plough; or will he break the clods of the valleys after thee?

11 Wilt thou have confidence in his great strength, and leave thy labours to him?

12 Wilt thou trust him that he will render thee the seed, and gather it into thy barn-floor?

13 The wing of the ostrich is like the wings of the heron, and of the hawk.

14 When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

15 She forgetteth that the foot may tread upon them, or that the beast of the field may break them.

16 She is hardened against her young ones, as though they were not hers, she hath laboured in vain, no fear constraining her.

tions. 1 *Job*, x. 12; *Psalm* cxlvi. 9. C.—If God provide for such creatures, He will give still greater attention to man. W.

CHAP. XXXIX. VER. 1. *Goats* (*Ibez*. Heb. *Jala*. H.) frequent rocks, and places which are almost inaccessible to man. C.

VER. 4. *Fled*. being weaned very soon. *Phry*, viii. 32.

VER. 5. *Wild ass*, described, *chap*. vi. 5. The industry of man cannot make this beautiful and strong animal servable to him.

VER. 6. *Barren*. Lit. "salt." H.—This is of a nitrous quality, which renders those countries barren. The salt in snow and dung gives warmth and fertility.

VER. 9. *Rhinoceros*. See *Dent*. xxxiii. 17; *Nam*. xvi. 22. Sanchez says they are untameable. M. But this is not always true when they have been taken young. *Malenda*. C.

VER. 10. *Valleys*, or furrows. Can he be made to harrow?

VER. 13. *Hawk*. We may also read, "Is the wing of the ostrich like?" Sept. or Theod. "The bird Neelasa is rejoicing, if she take the Asida, etc., the Neelasa." H.—Heb. is variously translated. "The ostrich lifts itself up with its wings, which have feathers, as well as those of the stork."—"Canst thou give to the stork and the ostrich their feathers," which form all their beauty? C.—Prot. "Gavest thou the goodly wings unto the peacock, or wings and feathers unto the ostrich?" H. The import of these names is uncertain. M.

VER. 14. *Dust*. This might help to hatch them. C.—Heb. "earth, and warmth them in the dust." Prot.

VER. 16. *Once* or eggs when she leaves. C.

VER. 17. *Understanding*. This bird has a head disproportionately small; however, that Helogabalus served up the brains of God at one supper. It greedily eats on, &c., which may help its digestion, as some does that of other birds. C.

VER. 18. *High*. With her head erect, the ostrich is taller than a man on horse back. *Phry*, x. 1.—*Rider*, as they can travel with equal speed. M. Ver. 13.—*Adamson* (*Sene*) placed two negroes on one, and testifies that it still went faster than any English horse. H.

VER. 19. *Neighing*. Heb. "thunder," to denote the fierceness of the horse; or "with a mane" Bochart, "or roar," (Syr. or "terror." Sept. C.—Wilt thou enable the horse to neigh, (M) when he appears so terrible? H.

17 For God hath deprived her of wisdom, neither hath he given her understanding.

18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

19 Wilt thou give strength to the horse, or clothe his neck with neighing?

20 Wilt thou lift him up like the locusts? the glory of his nostrils is terror.

21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22 He despiseth fear, he turneth not his back to the sword.

23 Above him shall the quiver rattle, the spear and shield shall glitter.

24 Chafing and raging, he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.

25 When he heareth the trumpet, he saith: Ha, ha: he smelleth the battle afar off, the encouraging of the captains, and the shouting of the army.

26 Doth the hawk wax feathered by thy wisdom, spreading her wings to the south?

27 Will the eagle mount up at thy command, and make her nest in high places?

28 She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

29 From thence she looketh for the prey, and her eyes behold afar off.

30 Her young ones shall suck up blood: and where-soever the carcass shall be, she is immediately there.

31 And the Lord went on, and said to Job:

32 Shall he that contendeth with God be so easily silenced? surely he that reproveth God ought to answer him.

33 Then Job answered the Lord, and said:

34 What can I answer, who have spoken inconsiderately? I will lay my hand upon my mouth.

VER. 20. *Up*. Heb. "frighten," (H) or "make him leap." Bochart. C.—*Nostrils*. Sept. "of his chest, or shoulders, is boldness." H. This inspires the deer with courage, and the enemy with fear. But the Vulg. is more followed. C.

VER. 21. *Hoof*. Ploughing, or rather prancing, through impatience. C.—*Boldly*. Heb. "he exults in his strength," being sensible of glory and commendation. C.

VER. 23. *Shield*, or lance. *Jos*. viii. 18. C.—The din of armour does not disturb the horse, which has been inured to such things. H.

VER. 24. *Ground*. This expression is still used by the Arabs to denote velocity. Grotius.—Sept. "in wrath he will make the earth disappear." H.—*Account*. Heb. "believe that," or, "stops not when."

VER. 25. *Ha*. Lit. "Hau" a sound of joy, (M) or of contempt. Sept. The trumpet having given the sign, he will say, Well: *Euge*. Nothing could be more poetically descriptive of the war-horse. H.

VER. 26. *Feathered*. Heb. "fly." H.—*South*. at the approach of "winter returning" to warmer regions. *Phry*, x. 8.—Sept. "spreading her wings looking unmoved, towards the south."

VER. 29. *Off*. The eagle was remarkably (C.) quick-sighted, (W.) as well as the serpent. *1* *Cor*. i. 40. *Sat* 3. *1* *Cor*. ii. 17.

VER. 30. *Blood* gushes from the animals, which the eagle brings. M.—*Chrysostom* explains this of the vulture. *Matth*. xxiv. 28. C.) which is of the same species. M.—Some eagles will not touch carcases, but others are greedy of them. *Phry*, x. 3. *Prov*. xxx. 17. —*There*. Our Saviour quotes this passage *Luke* xvii. 37. C.

VER. 31. *Went on*. Sept. "answered." This was the conclusion drawn from the display of God's wonderful works. If we cannot sufficiently admire them, why should we be so much surprised, as Job acknowledged he was, at the ways of Providence? It would, therefore, be better to keep silence. Ver. 35. H.

VER. 32. *Be so*. Receive instruction, or (C) instruct him? Wilt thou learn to admire my works (H)? or dost thou attempt to give me any information? C.—*Hm*. Heb. "it." Sept. "shall he decline judgment with him who is competent?" *Isaiah*. Theod. adds, "the man who accuses God, shall answer it," or stand his trial. H.

35 One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

CHAP. XL.

Of the power of God in the behemoth and the leviathan.

AND the Lord answering Job out of the whirlwind, said:

2 Gird up thy loins like a man: I will ask thee, and do thou tell me.

3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

4 And hast thou an arm like God, and canst thou thunder with a voice like him?

5 Clothe thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

7 Look on all that are proud, and confound them, and crush the wicked in their place.

8 Hide them in the dust together, and plunge their faces into the pit.

9 Then I will confess that thy right hand is able to save thee.

10 Behold behemoth whom I made with thee, he eateth grass like an ox.

11 His strength is in his loins, and his force in the navel of his belly.

12 He setteth up his tail like a cedar, and the sinews of his testicles are wrapped together.

VER. 34. *Spoken inconsiderately.* If we discuss all Job's words, (saith S. Gregory,) we shall find nothing improperly spoken, as may be gathered from the words of the Lord himself, (chap. xl. 7, 8) but what was repeated to him was the manner of expressing himself at times, speaking too much of his own affliction, and too little of God's goodness towards him, which here he acknowledges as *inconsiderate*, (Ch.) or rather as the effect of inculpable ignorance (H.); as the present order of things being then novel, confounded the sagacity both of Job and of his friends. The wicked had formerly been the victims of justice, but henceforth, says Job, (Hb.) "if it shall not be so, who can convince me of lying?" chap. xxi. 2. He did not perfectly discern the intention of God, in abandoning his servants to the power of satan, till the Lord himself had explained it in the parables of the *leviathan*. Then Job testified his conviction and entire submission. Chap. xli. 5. Hebræus observes that the Vulg. is perhaps less accurate here, and chap. x. 3. as God exculpates Job, ver. 8. Yet the latter might entertain fear, at least, of having exceeded in words, after such pregnant questions. We may translate, (H.) Heb. "Behold I am vile, (C.) what shall I answer thee?" Prot., or Sept. "Why am I so judged, being a sinner and rebuked by the Lord, hearing such things?" H.—If we discuss all Job's speeches, we shall find nothing spoken wickedly, but only a species of pride in talking too much of his sufferings, and too little of God's goodness and justice, when he ought to have confessed. S. Greg. xxvii. 3. W.

VER. 35. *One.* Sept. "Once I have spoken, but I will not add again." H.—I have spoken too much, but I will be more cautious. Heb. "I have spoken one thing, and I will not answer (C); yea, two things, but I will go no farther."

CHAP. XL. VER. 3. *Judgment.* Job had frequently acknowledged that God could not be in the wrong. But he had expressed himself in too forcible language, of which God makes him, as it were, ashamed. C. Sept. "rejoicest thou at my decision? yea, dost thou think that I have judged thee in a different manner in order that thou mayst appear just?" H.

VER. 6. *Scatter.* Sept. is shorter (C): "Send angels or messengers in wrath, and humble every insulting person." (7) Extinguish the proud, destroy the wicked at once. (8) Hide them in the earth together, and fill their faces with shame." H.

VER. 10. *Behemoth*; the elephant, (Ch.) "as some think." Prot. marg. H.—This is the common opinion, though Sanchez explains it of the bull, and B. el ur, after B. za and Dodati, declares in favour of the *hippopotamus* (C) or "river horse." Parkhurst even thinks B. el ur has proved his "translation."—We find a good description of this animal in Watson, p. 51. But the plural *Behemoth*, female (H.) "beasts," seems more applicable to the elephant, on account of its great size, as it is designated by *hippos*, or *Be. hup*, by the Greek and Roman authors. Suidas. l. iii. c. 35. Pliny, vii. 3.—A. l. that Job says of behemoth may be well explained of it.—*With thee*, on the same day, or as well as thee, *Amama*—*Grass*. The elephant does so, and is by no means savage. C.—Sept. "Yet, behold I hear thee wilt beasts, equal to oxen, eat grass." L.

VER. 11. *Loins.* The towers were fastened here by an iron chain. *Belly*. Yet it is no whale so easily wounded. l. Ma. vi. 45. Pliny, vii. 30. Hence some

13 His bones are like pipes of brass, his gristle like plates of iron.

14 He is the beginning of the ways of God, who made him, he will apply his sword.

15 To him the mountains bring forth grass: there all the beasts of the field shall play.

16 He sleepeth under the shadow, in the covert of the reed, and in moist places.

17 The shades cover his shadow, the willows of the brook shall compass him about.

18 Behold, he will drink up a river, and not wonder, and he trusteth that the Jordan may run into his mouth.

19 In his eyes, as with a hook, he shall take him, and bore through his nostrils with stakes.

20 Canst thou draw out the leviathan with a hook, or canst thou tie his tongue with a cord?

21 Canst thou put a ring in his nose, or bore through his jaw with a buckle?

22 Will he make many supplications to thee, or speak soft words to thee?

23 Will he make a covenant with thee, and wilt thou take him to be a servant for ever?

24 Shalt thou play with him as with a bird, or tie him up for thy handmaids?

25 Shall friends cut him in pieces, shall merchants divide him?

26 Wilt thou fill nets with his skin, and the cabins of fishes with his head?

would translate Heb. "and its pain in the belly," (C.) as it is only subject to an inflammation and flux; *profundum alci*. Pliny. El. an. xvi. 44.

VER. 12. *Tot*, what is very small, and without hair. C.—Vavasser rather thinks "t. t. k." is meant. D.

VER. 13. *Gristle*. Heb. again, "bones." C.—Sept. "back-bone, like cast-iron."

VER. 14. *Beginning*, or prince. H.—The elephant may be considered as the king of beasts for strength, agility, gratitude, longevity, &c. None approaches so near to man. Pliny, vii. 1. C. Lipsius, l. ep. 50. *Amama*—*Suora*; which is the rhinoceros, killing the elephant under the belly with its horn (Pliny, vii. 20. Grot.); or God seems to have intrusted his sword to the elephant for the destruction of his enemies. Nothing can withstand its fury, as it overturns houses and trees with its trunk. Jun. C.

VER. 15. *Play*. No animal is of a milder nature. It never attacks, unless in its own defence. When a crowd of other beasts obstruct its passage, it removes them quietly with its proboscis. Pliny, vi. 9, &c.

VER. 16. *Places*, inasmuch that El. an. (iv. 24) styles it a "beast of the marshes." C.—Sept. (14), "This is the beginning or end of (*ἀρχὴ*) of the creation of the Lord, being made for his angels to play with, or hunt. Departing to the craggy rock, it has made space for the quadrupeds in the field. It sleepeth under all sorts of trees; near the reed and papyrus, and the bouton on, or ox-herb." H.

VER. 18. *Wonder*. Heb. "make haste," taking time to render it muddy. El. an. xiv. 44. C.—*Ran*. Heb. "he may draw." Sept. "may knock at his mouth" (H) in vain (C.) as long as it can breathe by holding its trunk out of the water. Arist. ix. 48.

VER. 20. *Leviathan*; the whale, or some sea monster. Ch.—Prot. marg. "or a whirlpool." H.—But some animal is designated; and Bochart understands the crocodile, which agrees very well with the context. The Thalmudists also say that the calbish is a small fish, which gets into the throat of the leviathan. If they can, probably the ichneumon, which kills the crocodile by that means. Leviathan, "the winding serpent," (C.) often denotes the dragon or crocodile, (Psalm. cxi. 26; Isa. xxvii. 1), which frequents the Nile. H.—It can live as well by land as under water, (Watson, p. 293,) and hence may be translated, (H.) "the coupled dragon." Parkhurst—Moses mentions the choled, (Lev. xi. 29), which the Sept. and most others translate, "the land crocodile:" but what could induce the Prot. to render it "tortoise," we are at a loss to determine. The same word may however denote whales, (Parkhurst,) which are the greatest fishes with which man is acquainted. H.—*Cord*. The crocodile may be taken, but with the utmost hazard; though the Tortoises attacked it without fear. Chap. iii. 8.

VER. 21. *Buckle*. L. "bracelet," (*armilla*. H) or ring. Horses were thus ornamented. Vulg. 7,) and other beasts led about. But this fierce animal could not be tamed. Heb. "Wilt thou put a rush through its gills, or nose, or pierce its eye with a thorn?" like those little fishes which are brought fresh to market. C.

VER. 24. *Handmaids*? or little girls. C.—Sept. "Wilt thou tie it like a sparrow, for thy boy?" H.

VER. 25. *Friends*. Heb. also, and "merchants." C.—Sept. "the nations."

27 Lay thy hand upon him: remember the battle, and speak no more.

28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

CHAP. XLI.

A further description of the leviathan.

I WILL not stir him up, like one that is cruel: for who can resist my countenance?

2 Who hath given me before, that I should repay him? All things that are under heaven are mine.

3 I will not spare him, nor his mighty words, and framed to make supplication.

4 Who can discover the face of his garment? or who can go into the midst of his mouth?

5 Who can open the doors of his face? his teeth are terrible round about.

6 His body is like molten shields, shut close up with scales pressing upon one another.

7 One is joined to another, and not so much as any air can come between them:

8 They stick one to another, and they hold one another fast, and shall not be separated.

9 His sneezing is like the shining of fire, and his eyes like the eyelids of the morning.

10 Out of his mouth go forth lamps, like torches of lighted fire.

Merchants Sept. "the generation of the Phœnicians" (Heb.) of Chanaan, H., famous for merchandise, (C.) inasmuch that the name is used for a merchant. H. Will they salt the crocodile for sale? C.—Its flesh was much liked. Herod., &c.

VER. 26. *Cabins*, (*carquestum*) the reservoir or basket. C.—Prot. "Canst thou fill his skin with barbed prongs, for which they have now irons, or his head with fish spears?" H.—But this is hardly the meaning of the original. Chap. vi. 6. Heb. "wilt thou fill tents with its skin, or the fish net with its head?" to catch other fish, or to cover thy tent? &c. The skin is very hard, except under the belly. C.

VER. 27. *Speak* Heb. "do." H.—Thy rash attempt will prove thy ruin. If thou escape, thou wilt not dare to engage again. C.—Sept. "Wilt thou lay thy hand upon him, remembering the battle with its body? and let it not be any more." (28) Hast thou not seen it, nor been astonished at what has been said?" H.

CHAP. XLI. VER. 1. *I*. Heb. "None is so fierce that dare stir him up." H.—"I will not ask the crocodile to revenge me of my enemies" as some say, for in a rage, through impotence. H. Sanchez. M. *Countenance*, even though they might overcome the crocodile, God is here speaking. Sept. "Dost thou not fear, since it is so fierce for thee, (Grabe substitutes 'me,') for who will resist me?" or, "who shall stand against me, and live? All," &c., ver. 2. H.

VER. 3. *Supplication*. It is explained by the Fathers as spoken of the devil. Amama.—But the Heb. may signify that God will reward each one according to his deserts, and that Job had consequently no reason to complain; or it may be, that the strength and beauty of the crocodile should be well known. C.—"I will not conceal his parts, nor his power, nor his cunning power." Prot. "I will not keep silence on his account, and the word of power shall take prey on his equal." T. cod. in Sept. H.

VER. 4. *Garment*, or the skin. M. Who shall look stedfastly, or dare to take off its skin?—*Mouth*. Prot. "who can come to him with his double-breasted?" H. though it be of the greatest strength; or, who will enter its jaws, or put his hand there?—Sept. "Who would enter the wrinkles of his breast, (C. or the folds of its coat of arms?) which may allude to the almost impenetrable scales of the crocodile." H.—Sym. "Who will enter the folds of its scales?" The crocodile can open its mouth so wide as to swallow a bullock, or to let a man stand upright. C.—Each jaw is furnished with twelve teeth. Varsleb.

VER. 6. *Body*. Sept. "entrails are like brazen shields." Prot. "His scales are his pride, shut up together as with a case sea." H.

VER. 9. *Sneezing*. When the whale breathes it causes the water to foam. Pineda. M.—The eyes of the crocodile are also (H.) very bright, when out of the water. Pany. vii. 25. They appear first, and therefore were used as a herald by Aurora, (Horus, l. 65) or of the morning star. H.—Syr. "His look is brilliant." Arab. The apples of his eyes are fiery, and his eyes are like the brightness of the morning. Sept. "Like Aurora." C. Olaus (xli. 5) says, "that the eyes of the whale shine at night, . . . and at a distance are taken by fishermen for great fires."

VER. 10. *Fire*, when they spout water. (M.) or pursue their prey upon the sea. This description is extremely poetical, like that of anger. 3 Kings xlii. 9. C.

11 Out of his nostrils goeth smoke, like that of a pot heated and boiling.

12 His breath kindleth coals, and a flame cometh forth out of his mouth.

13 In his neck strength shall dwell, and want goeth before his face.

14 The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

15 His heart shall be as hard as a stone, and as firm as a smith's anvil.

16 When he shall raise him up, the angels shall fear, and being affrighted shall purify themselves.

17 When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breast-plate.

18 For he shall esteem iron as straw, and brass as rotten wood.

19 The archer shall not put him to flight, the stones of the sling to him are like stubble.

20 As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

21 The beams of the sun shall be under him, and he shall strew gold under him like mire.

22 He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

23 A path shall shine after him, he shall esteem the deep as growing old.

VER. 11. *Smoke*; breath, or streams of water sent upwards.

VER. 12. *Breath*, like bellows. Ver. 10. M.

VER. 13. *Neck*. Some deny that the crocodile has any, being formed like a lizard. But it is a dispute about words. The animal turns with difficulty, so that Thomas Gage assures us he escaped one by going in different directions. —*Want* It ravages a whole country. Heb. "fear." C.—Prot. "sorrow is turned into joy before him;" which seems strange. Sept. "destruction runs before him." H.

VER. 14. *Place*, though people may shoot at him, they will make no impression. Chap. xl. 20, 26. H.—If God send his thunderbolts at him, the monster must however perish. C.—Sym. "His flesh being cast for him, as in the foundry, (molten,) is immovable." H.

VER. 15. *Stone*. Pineda understands this of the whale's heart. Others suppose that it alludes to its cruel and fearless temper. M.—The Arabs call a valiant man "heart of stone." C.—*Smith's*. Prot. "as a piece of the nether millstone." (1) which must be larger and more compact than that which is above. C.—Sept. "He hath stood immovable as an anvil." H.

VER. 16. *Angels*. Etem. That is, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified (Ch.) by contrition. Sanchez.—The Fathers refer this to the fall of Lucifer, when the other angels might tremble for their own safety. H.—Sept. "If he turn, there is fear among the wild quadrupeds, jumping on the land." Heb. "When he raiseth up himself, the mighty are afraid: by reason of breakings, they purify themselves." Prot. or "spoil themselves." (C. expecting nothing but certain death. Amama.

VER. 17. *Plate*. Prot. "labergeon." The precise nature of these arms is not known. C.—Neither offensive nor defensive weapons can avail. M.—All agree that the crocodile can be pierced only under the belly. C.

VER. 19. *Are*. Lit. "are turned into stubble," as in Heb. H.—They have no more effect. M.

VER. 20. *Hammer*. Sept. *σφρα*, means also, "the bottom of a rock." This would not overweigh the whale; as some are represented like floating islands. Prot. "chisels." H.—Cral. "axe." Others have, "the balista;" an instrument to throw stones. C.

VER. 21. *Under him*. He shall not value the beams of the sun: and gold to him shall be like mire. Ch. M.—Heb. "Serp stones (or pottsherds) are under him; he spreadeth (or lieth upon) sharp-pointed things, as upon the mire." H.—He is not afraid of being hurt.

VER. 22. *Deep*. Heb. "a pot of ointment." This boils out very much. C.—The Hebrews style all deep rivers and lakes *seas*. C.—Sept. "He deems the sea as a vessel of ointment (23) and the fortresses of the abyss like a prisoner." Theod. adds, "He hath conquered the abyss as a war." H.

VER. 23. *The deep as growing old*. Growing hoary, as it were, with the froth which it leaves behind him. Ch. I. de Vaug. has well expressed the force of the original, and shows the rapidity with which the crocodile moves. C.—Prot. "one would think the deep to be hoary."

VER. 24. *Power*. Heb. and Sept. "more like him on earth," for bulk.—One Sept. "made to be played with or beaten by my angels." H.

VER. 25. *It is king*, &c. He is superior in strength to all that are great and strong among the creatures of the sea; as it is under-ton of the devil who is superior to the proud. S. Greg. xxiv. 4, and 17. W.—Hence the per-

24 There is no power upon earth that can be compared with him, who was made to fear no one.

25 He beholdeth every high thing, he is king over all the children of pride.

CHAP. XLII.

Job submits himself. God pronounces in his favour. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily.

THEN Job answered the Lord, and said:

2 I know that thou canst do all things, and no thought is hid from thee.

3 Who is this that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

4 Hear, and I will speak: I will ask thee, and do thou tell me.

5 With the hearing of the ear I have heard thee, but now my eye seeth thee.

6 Therefore, I reprehend myself, and do penance in dust and ashes.

7 And after the Lord had spoken these words to Job, he said to Eliphaz, the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant, Job, hath.

8 Take unto you, therefore, seven oxen, and seven rams, and go to my servant, Job, and offer for yourselves

a holocaust: and my servant, Job, shall pray for you: his face I will accept, that folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

9 So Eliphaz, the Themanite, and Baldad, the Sulite, and Sophar, the Naamathite, went and did as the Lord had spoken to them, and the Lord accepted the face of Job.

10 The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

11 And all his brethren came to him, and all his sisters, and all that knew him before, and they eat bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one ear-ring of gold.

12 And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen and a thousand she-asses.

13 And he had seven sons, and three daughters.

14 And he called the name of one, Dies, and the name of the second, Cassia, and the name of the third, Cornustibii.

15 And there were not found in all the earth, women

ceived that God had also now permitted this cruel foe to exercise a domination over him, and to push him from his high station, though innocent H.—This would henceforward be more frequently the order of Providence, and therefore he expresses his entire resignation Chap. xlii. Houbigant—*Præter* the strongest and fiercest animals. H.—The crocodile has been seen encountering even the elephant and gaining the victory. He is king of all fishes. Sept. "of all in the waters." Chas. "of all the sons of the mountains;" or Thord. "of all things." C.—*Pharo* even means "a crocodile," in Arabic. Brev. in m p. 2, v. 16.

CHAP. XLII. VER. 2. *I know*. So the Ket. orders us to translate, with all the ancient versions, as the Heb. text has, "thou knowest;" which Prof. Chapelow and Scaligers deem more "authentic," though one would think it was hardly "sense." Ket. m. c. c. t. *Hid.* Heb. "of things can be hidden." All the orders must be obeyed. It is in vain to keep silence (chap. xxxix. 34): I will confess openly thy justice and power. 11.

VER. 3. *Who*. Heb. "Who is he that hideth counsel, without knowledge?" Prof. H. says to us that the words of God, Chap. xxxviii. 2. Each of my friends has only turned the ways of Providence more obscure, and I myself have not perfectly understood them. H.—*Unwisely*. See chap. xxxix. 30. W. D. Heb. "I have spoken without knowledge." H.—Now I know that thou dost not tell me, but thou hast given me into the hands of the enemy, as thou wilt hereafter do others of the greatest virtue, that their patience may seem to be lighter, and be rewarded. I have no further, now I am fully satisfied. Ver. 5. He does not accuse himself of any sin or false assertion, but acknowledges his infirmity in not having understood thus before. Ver. 6. Houbigant. Sept. "I have been told what I knew not, things great and wonderful, of which I was not apprized." H.

VER. 5. *Seeth thee*. Some have thought that God now manifested himself from the cloud. Juseb. Dem. 4. Talm. &c. But all now agree that he only enlightened his understandings, and made known his designs more clearly. C.—Job now perceived that he had spoken too boldly, in saying, Hear, and I will speak, &c., ver. 4. The rest of this book is in prose. T.

VER. 6. *Reprehend*. Heb. and Sept. "reproach." H.—I recall the obscure expression which has occasioned my friends to mistake. D.—*Penance*. H. v. "crown." Sept. "I lay away, I lay upon myself as dust and ashes." Such are the sentiments which every one will entertain the nearer he approaches to the Divine Majesty. H.—C. "I have despised my riches, and I am comforted with respect to my children, who are now reduced to dust and ashes." I find a consolation in submitting patiently to my sufferings, which I may have deserved on account of my unguarded speeches. C.

VER. 7. *Two friends*. It is astonishing that Elia is not also reprehended, as he was no better than the rest. Some answer that God had passed sentence upon him first. Others maintain that he spoke with greater dignity of God's judgments, and that his ignorance was blindness; while others remark that he was corrected with some of the three friends, or only came accidentally to enter into the debate. God gives sentence in favour of Job, though with some reproof for a manner of speaking—*As*. They had maintained false doctrines, and showed a want of due respect and compassion for their friend (T.), whereas Job's assertions were true. C.

VER. 8. *Offer*. Sept. "Thou shalt make an oblation, καρπωμα, for you."

H.—Yet holocausts seem to have been the only species of sacrifice before Moses. The number seven has always been in a manner sacred (C); being doubled, it shows the greatness of the offence. S. Greg. W.—Job was to present these victims to God. (C) as the priest and mediator, (D.), of whom God approved. He offered for his family, C, and was the most honourable person there. H.—*Pray*. He holds the efficacy of the prayers of the saints, even when upon earth. How much greater will it be, when their country is greater and unfailing! H. The many sacrifices would not have sufficed, if Job had not joined his prayer, as S. Chrys. (or 5 con Judæos) observes. His mediation did not derogate from God's mercy, under the law of nature; nor does that of other men injure Christ's, under the law of grace, 2 Cor. i. 11. We have here also a proof that both sacrifice and the devotion of the offerer have their distinct effects, *opus operatum*, and *opus operantis*, as the scholastics speak. Thus Job was honourably acquitted, while his friends were justly reprobated—*Face*. Sept. "For if I would not avenge his face, and if it were not on his account, I had surely destroyed you." For you have not said to me any thing good (Rom. true) against or concerning, *κατά* my servant Job." They acted both against charity and truth. H.

VER. 10. *Penance*. Heb. "return." He returned to restore him to his former prosperous condition, while he prayed for those who had so cruelly exercised his patience. C.—Prof. and Vatab. "the Lord turned the captivity of Job:" so any great distress may be styled, though Job was in a manner abandoned to the power and bondage of Satan. Sept. "But the Lord gave an increase to Job, and while he was praying for his friends, He forgave them their sin. And," &c. H. *Twice*, excepting children, who were never (W. with God Rabbins. & Greg. &c.

VER. 11. *His brethren*. Who had before been totally abandoned him, Chap. vi. 13. C.—*Bemoaned*. Lit. "sighed the friends at him," (I.) out of pity, (M.) or astonishment, (T. C.) at his fallen state, and at the present change for the better. They helped to restore him to affluence, in conformity with the will of God, who caused their presents to multiply. The kindred and friends of Job were undoubtedly numerous. H.—*Ewe*. Kossare. "Lamb," as most of the ancients agree, (spanheim,) or a piece of money. (Lob. art. marked with the figure of a lamb. Grot. See Gen. xxxiii. 19. C.—*Ear-ring*. Heb. *nozon*, an ornament (H.) "for the nose," still very common in the East. Sym. adds, "it was unadorned," (C.) or plain. Sept. "a piece of gold worth four drachms, and not coined," &c. &c. H.

VER. 12. *Asses*. Sept. "doves of," &c., which would greatly increase the number.

VER. 14. *Dies*, &c. "Day . . cassia . . and horn of antimony." Heb. *Imime . . Koteiae . . Kron-epuc*. This last may signify (H.) "horn of change," (Pagn.) in allusion to Job's different states. M. D.—Sometimes we find the Latin names retained, and at other times translated. Prof. *Jemima*, "handsome as the day." *Aezra*, "superficies alba, or cassia." *Aeren-hay-puch* "the horn or end of beauty." The marginal explanations are given at least in the edit. Edinb. 1787. M.—*Cornustibii* (Heb. *Puc*, means a sort of paint, used to blacken the eyelids, (4 Kings ix. 30,) or a precious stone. Isa. liv. 11.—Chal. "brilliant as an emerald." She was so styled on account of her great beauty, (C.) in which she was not inferior to her two sisters. Sept. "Horn of Amethyst," (H.) or plenty, (C) which is not an approbation of the fable, but to show the abundance which Job now enjoyed. Nicetas.

so beautiful as the daughters of Job: and their father gave them inheritance among their brethren.

16 And Job lived after these things, a hundred and

VER. 16. Years in all, as Job is said to have dwelt in the house of her husband 105 years; though it is agreed that she only lived that space of time. H.—Authors are much divided about the length of Job's life. Some suppose that he was afflicted with the leprosy at the age of 70, for several months, (T.) or for a whole year, (C.) or for seven, (Salan) and that he lived twice as long after his re-establishment, in all 210, C. T. Sept. "Job lived after his chastisement 170." Grabe substitutes 140 years. Then he marks with an obelisk as redundant, "but all the years which he lived were 248," and adds from Theod. "And Job saw his sons and their children, even the fourth generation." H.—The old Vulg. had also 248 years; while some Greek copies read 740. But Erasmus thinks the life of Job was not extended beyond 200. Petan and Spanheim say 189, (C.) and Pineda 210, or rather 280, years. Yet the life of man, in the days of Moses, his contemporary, was not often longer than 120; so that if we allow Job 140, he would be an old man, and might see the fourth generation, ver. 16. H.—Days. Here a long addition is found in the Greek, Arab., and old Vulg.; and Theodotion has also inserted it in his version, as it seems to contain a true and ancient tradition, (see Eus. Prep. ix. 25,) though the Fathers have properly distinguished it from the inspired text. It stands thus in the Alex. Sept., with an obel prefixed: "But it is written, that he shall be raised again, with those whom the Lord will restore to life." "He, this man," as it is translated from the Syriac book, "lived in the land of Ausites, (Hus,) on the borders of Idumæa, and of Arabia, and was before called Jobab. But marrying an Arabian woman, he begot a son by name Sionon. But his father was Zareth, a descendant of the sons of Esau, and his mother was Bossora (Arab. a native of Boera); so that he was the fifth (Arab. the fifth) from Abraham. Now these were the kings who reigned in Edom; over

forty years, and he saw his children, and his children's children, unto the fourth generation, and he died an old man, and full of days.

which country he also ruled. First, Balac, son of Senapoor (others have Boor) and the name of his city was Dencaba. After him, Jobab, who is called Job. After him, Assom, a leader from the country of Theman. After this man, Adad, son of Baran, who slew Midian in the plain of Moab, and the name of his city was Gethaim. But the friends who came to him were, Eliphaz, [son of Sophan,] of the sons of Esau, king of the Themanites; Baldad, [son of Amnon, of Chobar,] of the Aachite tyrant, (Grabe substitutes the tyrant of the Saurians, as they call our Saurians); Seglar, king of the Minæans. What is marked with crotchets, (H.) has been probably taken from Theodotion. See the Greek Catena. What follows occurs in the Alex. MS. C.—"Theman, son of Eliphaz, he, as the Syriac book is rendered, lived in the land of Ausites, on the borders of the Euphrates. His former name was Jobab, but Zareth was his father, from the sun rising,] of eastern country. H.—Job might very well be the fifth or sixth from Abraham, if he were a contemporary with Moses, as Levi and Aaron would live at the same time with Rahuel and Zare (see 1 Par. i. 35, 44); so that this tradition agrees with history. But what is said of the Syriac version is not so certain. C.—Some think the Syriac or Arabic was the original text, as the Greek seems to indicate, οὗτος ἐπονηρίστην ἐκ τῆς Συριακῆς βίβλου, ἐν μὲν γὰρ παλαιῶν, &c.—The books of Machabees, which are the only remaining pieces of sacred history, might have been here inserted, as they are in Calmet's edition, that so all the historical part might come together. But it is more common to place those books after the prophets. They only relate a few of the transactions which took place during the 400, or 500 years preceding the Christian era. The rest must be borrowed from Josephus and from profane authors. It would, however, be proper to read those books, and to have an idea of that period, before we attempt to explain the prophecies. H

THE

BOOK OF PSALMS.

The Psalms are called by the Hebrews, **TEHILLIM**; that is, hymns of praise. The author, of a great part of them at least, was king David: but many are of opinion that some of them were made by Asaph and others, whose names are prefixed in the titles. Ch.—S. Jerom (ad Cyprian) says, "Let us be convinced that those labour under a mistake, who suppose that David was the author of all the Psalms, and not those whose names appear in the titles." The matter is not of great moment, as all confess that the 150 Psalms were dictated by the Holy Ghost. D. S. Aug. (de Civ. Dei, xvii. 14) attributes all the Psalms to David; and it seems best to adhere to this opinion, as it is the most generally received. M.—Our Saviour cites the 109th Psalm as belonging to David, (Matt. xxii. 44,) agreeably to the title; and the 2nd Psalm is also attributed to him by the apostles, (Acts iv. 25,) though it have no title at all, no more than the first. H.—S. Jerom himself (ad Paulin.) seems to suppose that David was the writer of all the Psalms. (W.) and that he has left us compositions which may vie with those of the most celebrated pagan poets. In effect, nothing could excel the harmony of these divine hymns, to judge even from a translation. Fleury.—What then would they be in the original? The difficulty of coming to a perfect knowledge of the author's meaning, arises chiefly from the variety of translations and commentaries, which have been more numerous on this work than on any other. The version which we have to explain is not that which S. Jerom made from the Heb., and which possesses the same intrinsic merit as the rest of his works; but the Church has declared authentic the holy doctor's corrected (H.) version from S. Lucian, (Belar. T.) or from the Sept., as the people had been accustomed to sing the psalter in that manner, and it would have been difficult for them to learn another. C.—A critical examination would show that the Sept. have not so often deviated from the original as some would pretend. See Berthier, &c. Pellican extols the fidelity of our version on the Psalms, though he was a Prot. Ward. Err. p. 6.—When therefore we offer a different version, we would not insinuate that the Vulg. is therefore to be rejected. The copiousness of the Heb. language, (H.), and on some occasions the uncertainty of its roots, or precise import, (Simon. Crit.) ought to make every one cautious in pronouncing promptly on such subjects. Let us rather adhere to the decision of the Church, when it is given on any particular text, and when she is silent, let us endeavour to draw the streams of life from our Saviour's fountains, and read for our improvement in virtue. H.—No exhortations could be more cogent than those which we may find in the Psalms. They contain the sum of all the other sacred books, as the Fathers agree. S. Aug., S. Bas., &c. To understand them better, we must reflect upon what key or string they each play. Expositors discover ten such strings or this mysterious harp. 1. God; 2. his works; 3. Providence; 4. the peculiar people of the Jews; 5. Christ; 6. his Church; 7. true worship; 8. David; 9. the end of the world; 10. a future life. On some of these subjects the Psalm principally turns. C.—David excels all the pagans in point of antiquity as he lived 100 years before Homer. His natural genius led him to follow the pursuits of poetry and music (1 Kings xvi. 23; and God inspired him to compose these poems, as works in metre are more easily remembered, and make a more pleasing impression upon the heart. Hence Moses and other prophets adopted the same plan, both in the Old and the New Testament. The pious king not being permitted to build the temple, made, nevertheless, all necessary preparations for it; and among the rest, procured 288 masters of music to train up 4000 singers. 1 Par. xxi. 25. He foresaw that these Psalms would be of service, not only on the Jewish festivals, but also in the Christian Church, (Psal. lvi. 10, &c.) gathered from all nations, (W.) among whom he sings by the mouths (H.) of the clergy, who are commanded daily to sing or recite some of these Psalms. W.

The psalter takes its name from an instrument of ten strings, resembling the Greek Δ, (Ven. Hede, and sounding from above, to insinuate that we may (W.) here learn to observe (H.) all the decalogue, and to aim at heaven. If difficult es present themselves in the perusal of these sacred writings, we must remember not to trust to private interpretation, (2 Pet. i.) but to the doctrine of the Church, (John xiv. 10, 1 Cor. xii.) which we may find in the works of the holy Fathers, (e. Aug. Doct.) and exercise ourselves in humility, when any thing occurs above our comprehension. S. Greg. 17, in Ezec. W.—We must pray with all earnestness to the Father of Lights, and surely no prayers can be more efficacious to obtain what we want, than those which he has here delivered. Whether just or sinners, whether in joy or sorrow, we may here find what may be suitable for us. H.—*In hac libro spiritualis Bibliotheca instructa est.* Cassiod.

PSALM I.

BEATUS VIR.

The happiness of the just: and the evil state of the wicked.

PSALM I. *Beatus, &c.* Theodorat observes, that this psalm has "no title in Heb.," and some have attributed it to Esdras, when he collected the psalms into one book. But the Compl. Sept. reads, "A psalm for David," "without a title among the Hebrews." Jerom (xvii. 7) has imitated this psalm, which may be considered as a preface to all the rest, and an abridgment of the whole duty of man.

—Sinners, who are still more obstinate. C.—*Pestilence.* Heb. "scorpions," who

BLESSED is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence:

are the most dangerous sort of people, boldly deriding all religion, and maintaining atheism. There is a beautiful gradation here observed, showing the fatal consequences of evil company. If the virtuous associate with one even of the least contagious, the infection presently catches him, and he is soon introduced among the more dissolute, where he stops with little remorse, till at last he even glories in his shame, and becomes a champion of impiety. 1 Cor. xv. 33. H

7 The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

8 By the fruit of their corn, their wine, and oil, they are multiplied.

9 In peace in the self-same I will sleep, and I will rest:

10 For thou, O Lord, singularly hast settled me in hope.

PSALM V.

VERBA MEA AUDIBUS.

A prayer to God against the iniquities of men.

1 Unto the end, for her that obtaineth the inheritance.

A psalm for David.

2 **G**IVE ear, O Lord, to my words, understand my cry.
3 Hearken to the voice of my prayer, O my King and my God.

4 For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

5 In the morning I will stand before thee, and I will see: because thou art not a God that wiltest iniquity.

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

7 Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lie.

The bloody and the deceitful man the Lord will abhor.

8 But as for me in the multitude of thy mercy,

I will come into thy house; I will worship towards thy holy temple, in thy fear.

9 Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

will please God as long as people take part with rebels. C.—Besides external sacrifices, which have always been required, and those of praise and contrition, (Psal. xl. 1, 2, 3,) we must offer to God the sacrifice of justice, by complying with our duties to him, ourselves, and neighbours, and by hating sin, and also the world, the flesh, and the devil, which prompt us to offend, and thus to give the preference to vanity. W.

VER. 8. *By.* Heb. and S. Aug. "From the time of their corn and wine" (C.) gathering. I rejoice "more" than those who live in the greatest affluence, which is nothing but vanity. No mention is made of oil, but the original word "liquor," includes it. Bert.—S. Jerom found it not in the Hexapla. But it now occurs in the Arab., Syr., &c. C.—David envies not the present prosperity of the rebels. H. He comforts his followers with the assurance of God's favour, which he had again testified by sending provisions. Bultinger.

VER. 9. *Domine (in dissonant)* which signifies *with one accord*. Acts i. 14. Heb. "altogether," when we shall be united as one people, which I expect will shortly be the case. Confiding in God, I will repose as in the arms of peace. Absalom was already cut off. But all his adherents were not reclaimed. Yet their number was so small as to cause no concern to him.

VER. 10. *Singularis.* Art "alone" I have thee as the source of all my happiness (H.); or thou hast taken such care of me, as if I had no other. M.—I am at a distance from the contagion of evil company. S. Chrys., which I hate. Bert.—"For thou only art Lord, thou hast made me dwell secure." S. Jer.

PSAL. V. *Verba.* &c. VER. 1. *For her that obtaineth the inheritance.* That is, for the Church of Christ, (C.) and every faithful soul, which parts the victory and heaven. W. *Neduth* may also (H.) signify musical instruments with holes, or "women dancing," on religious and joyful occasions, as they did when the ark was removed, &c. 2 Kings vi. 12. C. Psal. lxxv. 20.—This psalm contains an excellent form of morning prayer, as an armour against all our spiritual enemies. Berthier.

VER. 2. *Cry.* Heb. "meditation" M.—The cry of the heart, (S. Chrys.) and "the groans," which the spirit forms within us. Rom. vii. 26. God cannot reject such prayers. If he seem inattentive, it is because we ask amiss. James iv. 3. C.

VER. 4. *Morning.* This hour of prayer is also specified, (Psal. lxx. 1, and cxviii. 147,) as that of the evening is. Psal. iv. 9, and l. v. 19. We read also of David being a time for prayer among the Jews. Acts x. 9. Daniel (vi. 10) diligently observed these holy customs. C.

VER. 5. *Stand.* Heb. implies "in order," as those who neglect prayer must be in confusion. God enables those who are diligent to see wonderful things. Bert.

VER. 7. *Workers, (operantur,)* "who work," (H.) and die impenitent.

VER. 8. *Mercy,* not trusting in my own merit, (H.) but with the greatest awe. C. The just must trust in mercy, not in man's power.—*Temple,* the Church, and in God's presence. W.

VER. 9. *Enemies.* Heb. "observers." They are always on the watch to discover any fault. Grant me thy preventing grace. Bert.—Let me not stumble, (H.) but cause me to walk cheerfully in thy paths. C.—If thou approve, it matters not how much worldlings blame me. S. Aug.

10 For there is no truth in their mouth: their heart is vain.

11 Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God.

Let them fall from their devices, according to the multitude of their wickednesses cast them out: for they have provoked thee, O Lord.

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee.

13 For thou wilt bless the just.

O Lord, thou hast crowned us, as with a shield of thy good will.

PSALM VI.

DOMINE NE IN FURORE.

A prayer of a penitent sinner, under the scourge of God. The first penitential Psalm.

1 Unto the end, in verses, a psalm for David, for the octave.

2 **O** LORD, rebuke me not in thy indignation, nor chastise me in thy wrath.

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

4 And my soul is troubled exceedingly: but thou, O Lord, how long?

5 Turn to me, O Lord, and deliver my soul: O save me for thy mercy's sake.

Psal. cxviii. 3, and cxxxix. 4 Rom. iii. 13.

VER. 10. *Their.* Heb. "his." But it is incorrect. Houb.—S. Jer. has "their." Bert.—*Vain* Heb. "wicked or deceitful."

VER. 11. *Sepulchre,* which never says there is enough. Prov. xxx. 15. C.—*Dealt,* &c. S. Paul authorizes this version, (Rom. i. 13,) though the Heb. be rendered, "they flatter cunningly" (Bert.); or "they sharpen their tongue," and polish it like a sword, that it may cut more easily. This may be applied to heretics. S. Athan., Crys., Jer. C.—*Judge,* or "condemn them" Heb. may be explained as a prediction. Bert.—The Holy Ghost could not dictate an imprecation or desire of revenge. But David might beg that God would frustrate the designs of his enemies, and, by treating them with some severity, hinder the execution of their wicked schemes, which would bring on their own ruin. S. Chrys., S. Aug. C.—*Provoked.* Heb. "rebelled against." I forgive them for what they have done to me. But I grieve at thy offences; make them return to a sense of their duty. C.

VER. 12. *Deliv.* Heb. "protect," (S. Jer.) "or shade them" C.—Thou just wilt rejoice under thy protection, (H.) and at the conversion of the sinner. S. Chrys.

VER. 13. *Shall.* Heb. *time* (H.) which was probably large enough to cover the body. C.—If God be with us, who is against us? H.

PSAL. VI. *Domine,* &c. VER. 1. *For the octave.* To be sung on an instrument of eight strings. S. Augustine understands it, mystically, of the last resurrection, and the word to come, which is, as it were, the octave, or eighth day, after the seven days of his mortal life; and for this octave, sinners must dispose themselves, like David, by bewailing their sins, whilst they are here upon the earth. Ch. W. It may also signify, that this psalm was to be sung by "the eighth" of the twenty-four bands. 1 Par. xv. 21.

VER. 2. *Indignation.* Lat. "fury." H.—Such strong expressions were requisite to make the carnal Jews fear God's judgments, though a Being of infinite perfection can have no passion. S. Chrys.—David does not beg to be free from suffering (H.) but he requests that God would chastise him with moderation. Jer. x. 24, and xvi. 28. C.—Justice without mercy is reserved for the last day. S. Greg.—*Wrath.* This regards those who have built wood, &c., on the foundation. They shall be purified by fire. S. Aug. Purgatory was then believed in the 4th cent. Bert.

VER. 3. *Troubled* with grief. W.—I am sinking under my illness: my virtue is lost. C.—The whole human race is this sick man, requiring the aid of Jesus Christ. S. Aug.

VER. 4. *Long?* Wilt thou leave me in distress? W.—He breaks off abruptly to express his sorrow. See Isa. vi. 11, Jer. xiii. 26. Bert.—True converts are often troubled a long time, that they may conceive how God will treat those who never return to him, (S. Aug., Euseb.) and that they may beware of a relapse. C.

VER. 5. *Turn.* God never abandons us first. Jer. i. 27. Bert.—We drive him away by sin. S. Athan.—*Save* I cannot take one step without thee. C.—Treat me not as my sins deserve, but mercifully restore me to favour. W.

VER. 6. *Hell.* The hardened sinner will not praise thee, (S. Aug.) much less will the damned, who are confirmed in evil. Bert.—Even those who are "in the grave," though just, cannot sound forth thy praises, and consequently, if

6 For there is no one in death, that is mindful of thee: and who shall confess to thee in hell?

7 I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

8 My eye is troubled through indignation: I have grown old amongst all my enemies.

9 *Depart from me all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my supplication: the Lord hath received my prayer.

11 Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PSALM VII.

DOMINE DEUS MEUS.

David, trusting in the justice of his cause, prayeth for God's help against his enemies.

1 The psalm of David, which he sung to the Lord, for the words of Chusi, the son of Jemini. [2 Kings xvi.]

2 **O** LORD, my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

3 Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

4 O Lord, my God, if I have done this thing, if there be iniquity in my hands:

5 If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

6 Let the enemy pursue my soul, and take it, and tread

* Matt. vii. 23. and xxv. 41. Luke xiii. 27

be cut off, the number of thy adversaries will be diminished. This motive is often urged, as if God was forgotten in the rest of the world. Psal. xxix. 10; Isa. xxxviii. 18. C.

VER. 7. *Bed.* S. Jer. "I will make my bed swim" (H.) with tears, or sweat. Bert.—Here we behold the effects of true repentance, which will not suffer the sinner to enjoy any repose, (C.) when he reflects on the pains of hell, and the perfections of God. H.

VER. 8. *Indignation of God.* (Theod.) or of my enemies. I am also indignant when I behold my foes exulting in my ruin. C.—*I have* Heb. "It," the eye. Bert.

VER. 9. *Iniquity*, who have fostered my passions, (Bert.) or sought my ruin. I now perceive who were my true friends. C.—David confides in God, as every true penitent may do, for protection. W.—He had also been assured of pardon by Nathan, the prophet. H.

VER. 11. *Troubled.* This is a prophecy, (S. Aug.) or a prayer for their speedy and earnest conversion. S. Jer. C; or a threat if they persist. W.—*Speedily* At the last day the wicked will perceive how short life has been. *Tu cuncti peccatores quam non sit longa omnis vita que transit* S. Aug.

PSAL. VII. *Domine, &c.* *Saggon* (H.) is a word which has greatly puzzled interpreters. See Robertson in *avoge* Prot. have, "Saggon of David." The Rabbins confess that they know not its meaning, and it is of no service for the explanation of the psalm. Bert.—S. Jerom follows the Sept., (H.) which may suit very well. Others have, "ignorance" M.—"Perplexity." C.—"Secret." Vatab.—"Song of wanderings." Parkhurst, &c.—*Chusi* is scarcely less difficult to understand. The person who has inserted this historical title, and many others, without much judgment, had probably in view the wars of Absalom, and the curses of Benet. But the psalm seems rather to refer to the persecutions of Saul, (C. 1 Kings xx. 8. M.) who was of the tribe of Benjamin. H. S. Aug., Berr., and Chrys., explain it of Chusi, (W.) the Arab, from a town of Benjamin (C.) who defeated the counsel of Achish, (W.) as it is supposed that David was given to understand that his friend had betrayed him, and in consequence speaks of him in such harsh terms. But if that had been the case, he would have suppressed what was founded on error (C.); and the supposition is contrary to the idea which we have of inspiration. Yet there is nothing in the psalm which requires the harsh expressions to be applied to Chusi. They may as well refer to Achish, who spoke in answer to him.

VER. 3. *Lion.* In a spiritual sense this is the devil. 1 Pet. v. 8. S. Aug.—"Let him only see the sign of the cross, or the lamp continually burning before the altar, he will flee away. Should we wonder at this? the garments alone of Paul drove him from possessed persons." S. Chrys.—*When* Heb. "tearing and not snatching away." But there is a similar construction, (Lam. v. 8,) which shows that we ought to follow the Vulg. Bert.

VER. 5. *That repaid.* This seems better in "my peccable en" as some

down my life, on the earth, and bring down my glory to the dust.

7 Rise up, O Lord, in thy anger: and be thou exalted in the borders of my enemies.

And arise, O Lord, my God, in the precept which thou hast commanded: 8 and a congregation of people shall surround thee.

And for their sakes return thou on high.

9 The Lord judgeth the people.

Judge me, O Lord, according to my justice, and according to my innocence in me.

10 The wickedness of sinners shall be brought to naught; and thou shalt direct the just: the searcher of hearts and reins is God.

11 Just is my help from the Lord: who saveth the upright of heart.

12 God is a just judge, strong and patient: is he angry every day?

13 Except you will be converted, he will brandish his sword: he hath bent his bow, and made it ready.

14 And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

15 Behold he hath been in labour with injustice: he hath conceived sorrow, and brought forth iniquity.

16 He hath opened a pit and dug it: and he is fallen into the hole he made.

17 His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18 I will give glory to the Lord according to his

* 1 Par. xxviii. 9 Jer. xl. 20, and xlv. 10, and xx. 12.—Job xv. 24, Isa. lx. 4.

translate the Heb., for it would be but a small commendation not to injure a friend: the pagans do as much. Dupont therefore agrees with the Vulg., and S. Jerom has, "If I have rendered evil to those who did me any, and sent my enemies empty away;" or, as the Heb. is in the future, "I will let my enemies depart without fighting;" which is equivalent to, I will gain no advantage over them. Bert.—The man who takes revenge, injures himself, and becomes the devil's slave. S. Aug. H.

VER. 6. *Dust.* Heb. adds, "to dwell," (H.) as if the ignorant was not to be effaced. This would be very sensible for a king. Bert.

VER. 7. *Borders.* Heb. is rendered, "fury of my enemies."—*My* is found in some copies of the Sept., though the ed. of Comp. and Aldus agree with the Vulg., and Bos. observes, that an ancient interpreter rendered the first word as we do. Berr. *Commanded* Chal. "Execute the judgment in my favour, which thou hast decreed." Then all will obey C.—*O Lord, my God.* Heb. has not *Lord*, and some translate *ali*, "to me." But it also means, "my God." Bert.

VER. 8. *High*, on thy tribunal, to decide this dispute. The Fathers apply this to the ascension of Jesus Christ, who will judge the world. S. Aug. Theod. C. 2 Cor. x. 11.

VER. 9. *Innocence.* Heb. "simplicity," which has the same meaning. H.—He speaks of the justice of his cause (Musa) against his particular enemies. W.—S. Paul thus commends himself. 2 Tim. iv. 7.

VER. 11. *Just.* This epithet refers to God, in Heb. Sept. might easily explain it of *help*, before the words and verses were divided (H.): yet it is still taken in the former sense, in some Gr. and Lat. copies.

VER. 12. *Strong.* Heb. *al*, means also "God threatening every day" (H.); which must be a proof of his patience, as the Sept. have intimated, since he could destroy at once. *Tuas nunquid* must be rendered "is he not?" Isa. xxvii. 7. Bert.—God cannot but be displeased at every sin. He threatens the offender daily by secret remorse, or by his preachers and good books. H.—But he often defers punishment (W.) till death, when the measure of crimes is full. S. Aug.—This sentence or delay is one of the most terrible of his judgments, (H.) and a mark of his great indignation. If he were, however, to strike every one as soon as he had committed sin, where should we be?

VER. 13. *Except you.* Heb. "if he be not." Howb. would read, "God will not be turned aside." Bert.—"For him who does not change, he will sharpen his sword." S. Jer. H.

VER. 14. *For them that burn.* That is, against the persecutors of his saints. Ch.—Heb. also, "he has made his arrows to burn." Houbigart after Sym. H.

VER. 15. *Iniquity.* Heb. "a lie." All the labour of the wicked ends in smoke. See Mic. i. 1, Isa. lx. 4. H.—The psalmist sometimes speaks of many enemies, and sometimes of one, who was the chief. Yet what he says of him must, according to the genius of the Heb. language, be applied to the rest. Bert.—Saul, C., Absalom, and Achish, each found their ruin, in their unjust attempts. H.

justice: and will sing to the name of the Lord the most high.

PSALM VIII.

DOMINE DOMINUS NOSTER.

God is wonderful in his works: especially in mankind, singularly exalted by the incarnation of Christ.

- 1 Unto the end, for the presses: a psalm for David.
- 2 **O** LORD, our Lord, how admirable is thy name in the whole earth!
- For thy magnificence is elevated above the heavens.
- 3 Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayest destroy the enemy and the avenger.
- 4 For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.
- 5 What is man, that thou art mindful of him? or the son of man, that thou visitest him?
- 6 *Thou hast made him a little less than the angels, thou hast crowned him with glory and honour: 7 and hast set him over the works of thy hands.
- 8 *Thou hast subjected all things under his feet, all sheep and oxen: moreover, the beasts also of the fields.

* Heb. ii. 7.

PSAL. VIII. *Domine &c.* VER. 1. *The presses* In Heb. *Gittath*, supposed to be a musical instrument (Ch.); or, "the musicians from Geth," who were famous, and might follow David. 2 Kings i. 20, and xv. 18. The Sept. must have read a 1 for a 2, *C. Gittath*. Yet S. Jer. and Pagan agree with them. H. and that sense seems as plausible as any other. The psalm relates to Christ alone, Matt. xx. 10, 1 Cor. xv. 25, and Heb. ii. 7, who is represented raising the wine-press. Isa. lxiii. 3, Apoc. xix. 13. *Inter.*—The Jews confess that Jesus was the Messias. *For and*

VER. 2. *O Lord, (Jewe,) our Lord (Adrian).* S. Jer. *Dominator noster*, "our Ruler." H.—God is Lord of all by creation, and still more of those who believe. W.—Adrian is pronounced by the Jews, and sometimes applied to him, but they have lost the pronunciation of the first term, which some read Jehuati, *C.* or Jahu, (S. Jer. *Jawe, &c.* 1.) *Admirable* It expresses all that He is. Exod. iii. 14. *Inter.*—Essence of H. *Earth* This was verified after the incarnation (S. C. rye); for the Gentiles knew it not, and the Jews called it to be blasphemed. *Inter.*

VER. 3. *Praise.* But why does the prophet take notice of this proof of Christ's being the Messias, while he passes over the curing the sick? S. Chrysostom answers, because the other miracles had been performed in the old law, but God had never before opened the mouths of infants to proclaim "praise be to the Lord," as they did when they bore witness to Christ entering the temple. God seems to be particularly pleased with the praises of children. Mat. ii. 9, Joel ii. 10. Heb. "Thou hast made him a little less than the angels." S. Jerom. retains *prose*, as our Saviour is frequently called. Mat. xxi. 16. H.—*Admirable* The old Vulg. read *diffusorem* H. in the same sense. S. Chrys. explains it of the Jews, and other Fathers understand heretics and the devil. S. Aug. &c. *C.*

VER. 4. *Fingers*, as if they had been formed in clay, while the incarnation is the work of God's right hand. Euseb. *C.*—*Heavens moon, and stars* denote the Church. No mention is made of the sun, because it is the emblem of Christ, who was the Creator. Bert. Apoc. xii. 1.

VER. 5. *Him.* The prophet considers the nature of man at such a distance from the Divinity. Being nevertheless united with Jesus Christ, it is raised above the angels. Heb. ii. 6. Bert.—When we reflect on the meanness of the creature on the one hand, and on what God has done for it on the other, we are astonished. The pagans were aware of the corporal infirmities of man (see Consol. 11,) but not of his spiritual disorders. Heb. has here the son of man, or one of the lowest class; and not of *asse*, which means a person of *asse* rank. Paul ii. 8. *C.*—Yet Christ applies to himself the former appellation, to show us a pattern of humility. H.—S. Aug. inquires what difference there is between *man* or *the son*. The Heb. *v* means, I know, and; yet *or* would have been better. Exod. xxi. 10. "Whether we have sold him, or he be in his hand." Amama.

VER. 6. *Angels* *Alleen* means also "God," as S. Jerom. &c. explain it. Thou hast placed man like a *angel* upon earth. But S. Paul adopts the sense of the Sept. *C.*—S. Jerom. doubted whether the *angel* to the Hebrews belonged to him, or he would have done the same. Some of the Fathers suppose (Bert.) that the prophet speaks of man before the fall. Theodoret—Yet he has Christ principally in view. *C.*—*A little less* may be *angel* rendered, "for a little while." *Spáxu rí*, Acts v. 34, Isa. x. 20; *mod eo*, Heb. i. Notwithstanding the prerogatives of Adam, before his fall, what is said by the prophet and S. Paul can be true of none but Christ, who was subject to death only for a short space, and quickly rose from the tomb, Lord of all. 1 Cor. xv. 26. If we do not see it yet, (Heb. ii. 8; Psal. lxxix. 2) our faith must not waver. He is *crowned*, and will one day assert his dominion. Bert. Matt. xxviii. 18; Eph. i. 19. *C.*—In his

9 The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10 O Lord, our Lord, how admirable is thy name in the whole earth!

PSALM IX.

CONFITEBOR TIBI DOMINE.

The church praiseth God for his protection against her enemies.

- 1 Unto the end, for the hidden things of the son. A psalm for David.
- 2 **I** WILL give praise to thee, O Lord, with my whole heart: I will relate all thy wonders.
- 3 I will be glad, and rejoice in thee: I will sing to thy name, O thou most high.
- 4 When my enemy shall be turned back: they shall be weakened, and perish before thy face.
- 5 For thou hast maintained my judgment and my cause: thou hast sat on the throne, who judgest justice.
- 6 Thou hast rebuked the Gentiles, and the wicked one hath perished: thou hast blotted out their name for ever and ever.
- 7 The swords of the enemy have failed unto the end: and their cities thou hast destroyed.

b Gen. i. 26, 1 Cor. xv. 26.

assumed nature, Christ became less than the angels; but He has raised it above them, and is appointed Lord of angels, men, and creatures of every description. The sea and the winds obey Him. Matt. viii. W.

VER. 8. *All sheep.* S. Paul did not judge it necessary to specify these things, as they are included in the word *all*. Bert.

VER. 9. *Sea.* All things are subjected to man's dominion. Gen. i. 26, and ix. 2. *C.*—The stars are in the night, who say that the world was made for us. 1st Pet. iii. 22. *Inter.*—The stars are created for man's benefit. 1st Pet. iii. 13.

VER. 10. *Earth.* The repetition of the first verse insinuates that as God was admirable in giving man the power to avoid sin and death, so he is wonderful in raising him again in such a state that he can sin no more. W.

PSAL. IX. *Confitebor, &c.* VER. 1. *The hidden things of the son.* The humility and sufferings of Christ, the Son of God; and of good Christians, who are his sons by adoption, are called *hidden things* with regard to the children of this world, who know not the Father, and think themselves wise. It may also signify "to do and say secret things," as the young women. See 1 Par. xv. 18. *C. M.*—The words *hidden things* were, S. Jerom. &c. read as two words, *on the darkness*. 1st Pet. i. 12. *Inter.*—David might allude to the death of Absalom, or of some of his other children. But he has his Son Christ, the conqueror of death and hell, principally in view, as this psalm sings of victory over nations. His incarnation and the afflictions of Christ are a ladder in God. W. *Luminarie* was generally a proposition, *l. m. &c.* after it, which might induce us to prefer rendering "darkness" secrets or young women.

H.—But a man may be *secret*, as David. Psal. xlv. where a slave, "for the secrets" *l. m.* *Inter.*—This term is given (Bert. at ver. 22nd, and formerly it seems at the 17th) to David, which is arbitrary, and of no consequence for the understanding of the psalm. Bert.—The Jews agree with neither. Some unite the 1st and 2nd verses, which does the 11th and 15th. Anama—What is here rendered *hidden things* is the same in the Heb. and Sept. as has been before expressed. *C. M.*—*Ps. ix. 1.*

VER. 2. *Praise* and thanks, or I will confess. W.—*To thee* Heb. "to thee."—*Victories* granted over the heathen nations, so that Israel was at peace and able to worship the Lord. 1 Par. xv.

VER. 4. *Back, routed.* After Paul's family was taken off, none dared oppose David. They saw that the Lord had set him on the throne. *C.*—Only after his sufferings began to manifest him. H.—The Fathers explain this of the devil and his agents. S. Jer.

VER. 5. *Justice, or rightly.* *C.*—God alone always discerns what is just. S. Chrys.—Man overcomes the devil with the assistance of God's grace. W.

VER. 6. *Name, or destroyed them.* The name is often put for the thing it self. Yet many of those nations who once made such a name are now quite forgotten. No traces of them can be found. H.—The Egyptians and Canaanites had been exterminated. *C.*—*Ever*, for all eternity, as long as God shall reign. ver. 8. 40, or Psal. x. 18. This shows that he speaks of the latter times, and of the final destruction of idolatry, by the preaching of apostolic men, (Bert.) and by the last fire. For some will be so infatuated as to uphold it even to the end. H.

VER. 7. *Swords.* "My enemies have sunk under the sword." Syr. H.—*France* is a German word for "javelins," pointed with iron, which they might throw, or use in close fight. Tacit.—It is often put for a sword. *Et Marti frameam.* Juv. 13.—*Ther.* Heb., &c., "the"—*Noise*, as swiftly. These fierce nations are fallen like a huge Colossus. *C.*—Heb. "they themselves," or "with them." *Cities, &c.*

12 Arise, O Lord God, let thy hand be exalted: forget not the poor.

13 Wherefore hath the wicked provoked God? for he hath said in his heart: He will not require it.

14 Thou seest it, for thou considerest labour and sorrow: that thou mayst deliver them into thy hands.

To thee is the poor man left: thou wilt be a helper to the orphan.

15 Break thou the arm of the sinner and of the malignant: his sin shall be sought, and shall not be found.

16 The Lord shall reign to eternity, yea, for ever and ever: ye Gentiles shall perish from his land.

17 The Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

PSALM X.

IN DOMINO CONFIDO.

The just man's confidence in God in the midst of persecutions.

1 Unto the end. A psalm to David.

2 **I**N the Lord I put my trust: how then do you say to my soul: Get thee away from hence to the mountain, like a sparrow?

3 For, lo, the wicked have bent their bow: they have prepared their arrows in the quiver, to shoot in the dark the upright of heart.

4 For they have destroyed the things which thou hast made: but what has the just man done?

VER. 14. *Sorrow* Thou punishest with pain. S. Aug. Thou beholdest all the iniquity which is committed, (C.), but waitest until the measure be full. S. Chrys. Terrible delay:—*Poor* S. Jer. "art left thy strong ones," who distrust in themselves, and rely on thee. H.—Others explain *eloc*, "poor and weak." PARABURST.

VER. 15. *Found*. When the means of sinning are withdrawn, he will repent (S. Chrys., Aug. Isa. xlviii. 19.), or it is a sort of irony: he will see whether, as he said, God will take no notice, ver. 4. C.

VER. 16. *Shall* Or Heb. "have perished." In the prophetic style, things to come are spoken of as past, on account of their certainty. Bert.—The wicked shall not appear in the kingdom of God, to pollute his earth. H.—If God suffer the sinner for a while, it is because he is eternal, so that he will never let him escape. C.

VER. 17. *The*. Heb. "Thou, Lord, hast heard the desire of the humble. Thou wilt prepare their heart, thou wilt cause their ear to hear." Prot. H.—The Heb. intimates that God prepares the heart for all good. Bert. He hears before his servants cry out, (Isa. lxi. 24.) since his spirit inspires the petitions. Rom. viii. 26; Gal. iv. 6. C.

VER. 18, or 30. *Earth*. S. Jer. is more expressive, "that the man of earth may by no means cherish pride any longer." Though he may be the greatest monarch, he is but man, dust and corruption, ver. 21. H.

PSAL. X. *In Domino*, &c. Heb. *Lomnase Lodad*, (H.) "to the master of music of, or to David." C.—S. Jerom supplies the word *psalm*. That David, or any other, should give the title of master of music to so great a prince may seem strange; and therefore the Vulg. may perhaps be as accurate. S. Jerom and Pagnin have "to the victor to David." Almost all agree that he composed this psalm. H.) when he began to be persecuted by Saul. He expresses his confidence in God, when his friends advised him to flee. C.

VER. 2. *How* My friends . . . say, &c. W. *To thee*. Heb. now "to your mountain," as the words are joined which were formerly divided, while a *v* has been lost, and another placed instead of it, as we may gather from the ancient interpreters. Chas. Syr. S. Jer. &c.—Most people suppose that David's friends exhort him to withdraw: but he waits for the Divine order. Others think (C.) that these are the words of his enemies, who wished to fill him with anxiety, that he might retire among the Gentiles, and adore their idols. 1 Kings xxv. 19. Mariana.—*Sparrow*. Heb. *tsopur*, any little "bird." H. Prov. xxvii. 8. M.

VER. 3. *Quiver*. Heb. "on the same," ready to shoot. C.—But *thor* (H.), means "a bandage," and may be well understood of the quiver. Bert. *Dark* Sept. add "moon." M.

VER. 4. *Made*. In enclosing me for king, Heb. "the foundations are, or shall be, destroyed; and what shall the just do? or, what has the just man done?" The foundations, both of religion and of the kingdom, depend on God's ordinances, as the Sept. well explain. Bert.—Pagnin has, "the nets;" S. Jerom, "the laws."

VER. 5. *Heaven*. This is the source of my confidence. C.—The admirable

5 *The Lord is in his holy temple, the Lord's throne is in heaven.

His eyes look on the poor man: his eye-lids examine the sons of men.

6 The Lord trieth the just and the wicked: but he that loveth iniquity, hateth his own soul.

7 He shall rain snares upon sinners: fire and brimstone, and storms of winds, shall be the portion of their cup.

8 For the Lord is just, and hath loved justice: his countenance hath beheld righteousness.

PSALM XI.

SALVUM ME FAC.

The prophet calls for God's help against the wicked.

1 Unto the end: for the octave, a psalm for David.

2 **S**AVE me, O Lord, for there is now no saint: truths are decayed from among the children of men.

3 They have spoken vain things, every one to his neighbour: with deceitful lips, and with a double heart, have they spoken.

4 May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5 Who have said: We will magnify our tongue: our lips are our own: who is Lord over us?

6 By reason of the misery of the needy, and the groans of the poor, now will I arise, saith the Lord.

I will set him in safety: I will deal confidently in his regard.

■ Hab. i. 20

mother of the Machabees suggested this consoling motive, Bert.) to strengthen her youngest son. 2 Mac. vii. 28. Heaven is the temple of the Lord, (H.) though the tabernacle may be so styled here. See Psal. v. 8. C.—*The poor man* is not in Heb., but it is chiefly of him that the psalmist speaks (Bert.); and the Sept. and Arab. (C.) seem to (H.) have read it.

VER. 6. *Truth*, interrogat, which is rendered by *examine*, ver. 5. H.—God juridically questions all. (C.) and makes them give an exact account of themselves, even of every idle word. H.—The word also means that he punishes, or chastises. C.—H. b. "the Lord trieth the just, but his soul hateth the wicked, and the lover of iniquity." S. Jer., &c. H.

VER. 7. *Snares*. Wonderful expression! The wicked cannot escape. H.—*Brimstone*, as he did upon Sodom, Gen. xix. 4; Jude 7.

VER. 8. *Righteousness*. As on the other hand, (H.) the upright shall behold God, (Matt. v. 8.) while the wicked shall be driven into darkness (C.) for all eternity. In vain do modern sophists pretend that hell will not last for ever, because God is incapable of revenge, or of delighting in the torture of his creature. They use the word revenge in a wrong sense. Bert.—God is not subject to any passion; but his justice requires that those should be eternally punished whose will is always impious. H.—Can they show that there will be room for repentance in the other world (Bert.)? or that the wicked would make use of it, if granted, since they would not repent as long as they lived? By the same arguments, they might as well prove that God could not punish at all. H. Dan. iii. 27.

PSAL. XI. *Salvum*, &c. VER. 2. *Save*. David, persecuted by Saul, (Bosuet), or Absalom (Grot.); the captives at Babylon (C.), our Saviour suffering, or coming to judge (S. Aug.), in a word, any just man who sees the corruption of men, may use in language. H.—We cannot open the writings of the prophets, or of the fathers, without meeting with such complaints. Heb. "no saint," *esid*, "pious," (Pagn. II.) clearest person. C.—*Truths*. Heb. "people of veracity." C.—Bos. said, "All men are liars" (Cem. Strom. 1); or, as Laertius expresses it, "Most people are wicked." Hence *falsely are chosen*. H.

VER. 3. *Deceitful*. Heb. "flattering," and of course not free from deceit. Bert.

VER. 4. *Lips*. "The saints do not curse, but foretell what will happen." S. Jer. Heb. "the Lord will destroy" the deceitful, (Bert.) who mean to injure men. H.); and the proud, who at Ark Golan are risen. H.

VER. 5. *Own*. "We have lips," (Syn.) or eloquence, to gain our cause against these miserable exiles. C.—*Lord*. Heb. *adon*, "master." We admit of no superior, neither in heaven nor on earth. H.

VER. 6. *Arise*, and redeem lost man. Theod.; or, protect my servants (C.) from such insolent oppressors. H. *Regard*. This may be, it is the mouth of the afflicted. C.—"I will place my confidence in the Saviour, and will act boldly in him." H.—His promises give me a full assurance, ver. 7. The Heb. seems to be incorrect, and very different from what the ancients read. C.—S. Jer. has, "I will place their aid in salvation" (H.); which he explains of Jesus Christ. See Isa. xli. 2. C.

7 *The words of the Lord are pure words: as silver tried by the fire, purged from the earth, refined seven times.

8 Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

9 The wicked walk round about: according to thy highness, thou hast multiplied the children of men.

PSALM XII.

USQUEQUO DOMINE.

A prayer in tribulation.

1 Unto the end, a psalm for David.

HOW long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

2 How long shall I take counsels in my soul, sorrow in my heart all the day?

3 How long shall my enemy be exalted over me?

4 Consider, and hear me, O Lord, my God.

Enlighten my eyes, that I never sleep in death: 5 lest at any time my enemy say: I have prevailed against him.

They that trouble me, will rejoice when I am moved: 6 but I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea, I will sing to the name of the Lord, the most high.

* Prov. xxx. 5.

VER. 7. *Pure words*, very different from those of the deceitful, ver. 3. C.—*Earth*, dress, or in the crucible, or “for the ruler of earth” (Pagnin. H.): current money.

VER. 8. *This corrupt generation*; or, both in this world and in the next. Heb. “preserve them;” the just, or thy words C.—“And thou wilt keep him.” Pagn.—Prot. marg. l. e. “Every one of them.” S. Jerom reads, “us.” H.

VER. 9. *About*. Their life is a circle of relapses; or rather they continually attack the just, (C.) but their designs are made subservient to their advancement in virtue, by the power of God. T.—Heb. “They (the just) shall go round the wicked when baseness shall have raised herself up, on account of the children of men.” C.—“The wicked shall walk round about, when the vilest of the sons of men shall be exalted.” S. Jerom. H. “The former have spent their life in vanity, and shall be kept for ever out of the kingdom of heaven; as the error of the Platonists, who assert that all things will come to pass again, the world being compared to a wheel, is manifestly refuted by Scripture, which assures us that God will preserve the just from this generation, (S. Aug.) and the wicked will knock at the door, like the foolish virgins and will be rejected with, I never knew you Matt. xxv. W.

PSAL. XII. *Usquequo, &c.* VER. 1. *Me*. These expressions are figurative. God seems displeased; but it is often for our greater good. C.

VER. 2. *Day*; frequently. W.—Sept. adas, “and night.” C.

VER. 3. *Enemy*, Saul, &c., or the devil. S. Aug. C.

VER. 4. *Death*, by mortal sin, (W.) or through excessive sorrow. Jer. li. 39. Show me thy favour, (C.) and I shall be secure.

VER. 6. *My*. Man must attribute nothing to himself, otherwise he will be moved by pride. S. Aug. C.—*Things*, patience and reward. W. The prophet feels a secret confidence arising in his breast, in consequence of God’s protection.—*Yea, &c.*, is not in Heb., but it is in the Sept., Arab., and the ancient Fathers. Heb. “My heart shall be transported in thy salvation; I will praise the Lord, because he has rendered me the like,” as I placed my hopes in him (C.). or, “he hath rewarded me.” The blessed Virgin adopts the language of this verse, and the prophet probably had the same salvation, Christ, in view. Berlier.

PSAL. XIII. *Dixit, &c.* VER. 1. *Fool*: the man of the most depraved morals, the atheist and deist. There have always been (Bert.) such pests of society. H.—David has refuted them again Psal. liii. Bert. *Heart*. This must be strangely corrupted, before the mouth can utter such impiety. H.—*No God*. Chal. “no power of God on earth.” *Aleim* denotes particularly “judges.” There have been a few philosophers who have denied the existence of God; and more who have called in question his Providence: though this amounts to the same thing. But the number of those who confess God with the mouth, and deny him by their works, is immense. H.—These live as if there were no judge. C.—Libertinage or pride gives birth to so many infidels. They have begun by reducing conscience to silence. Their arguments only tend to destroy. *No, not one* is not in Heb., Sept., &c., except in ver. 3. C.—Yet it occurs in the Vatican Sept., which is the best. Bert. C.—“They are become abominable, with earnestness there is none who doth good.” S. Jer. H.—Or they sin deliberately and with affliction. C.—All are unable to do good without the Redeemer. W.—Some explain this of mankind in general, as all are born in sin. David refers also to

PSALM XIII.

DIXIT INSIPIENS. I.

The general corruption of men, before our redemption by Christ.

1 Unto the end, a psalm for David.

THE fool hath said in his heart: “There is no God.

They are corrupt, and are become abominable in their ways: there is none that doth good, no not one.

2 The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God.

3 They are all gone aside, they are become unprofitable together: there is none that doth good: no not one.

Their throat is an open sepulchre; with their tongues they acted deceitfully; the poison of asps is under their lips.

Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

Destruction and unhappiness in their ways; and the way of peace they have not known: there is no fear of God before their eyes.

4 Shall not all they know that work iniquity, who devour my people as they eat bread?

5 They have not called upon the Lord: there have they trembled for fear, where there was no fear.

6 For the Lord is in the just generation: you have confounded the counsel of the poor man; but the Lord is his hope.

* Psal. lli. 1.

actus and habitual sinners. Bert.—S. Paul (Rom. iii.) proves from this text, and Isa. lxv. 7, that all stand in need of grace and faith, and cannot be saved either by the law of nature or of Moses. But it does not follow that faith alone will save, or that the most just are still wicked, as Calvin and Beza falsely expound the Scriptures. For the prophets speak of those who were not yet justified, teaching that all mankind were once in sin, and could not be justified but by Christ. At the same time they assert that, when they are justified, they must serve justice to bear fruit, and obtain happiness. Rom. vi. These points are well explained by S. Aug. (de Sp. et Lit. i. 9): “The just are justified freely by his grace,” not by the law or will; though this is not effected without the will, &c. The same holy doctor (a. 27) observes that the just do not live free from all venial sins, and yet remain in the state of salvation; while the wicked continue in the state of damnation, though they do some good works. W.

VER. 2. *Goil*. Those only who seek God, understand their real interests. H.

VER. 3. *Unprofitable*. Without faith in Christ, none have meritorious works. W.—*Not one*. Such was the condition of the world before Christ, as all were born in sin. “No one,” says S. Aug., “can do good, except he show the method.” All were immersed in ruin, “except the holy Virgin, concerning whom, for the honour of the Lord, I would have no question at all, in treating of sins.” S. Aug. de Nat. et Grat. con. Pe. ag. xxxvii. 44. C.—The Council of Trent approves of this reserve, when speaking of original sin. H. *Their, &c.* What follows to *shall not*, (ver. 4.) occurs in S. Paul (Rom. iii. 11–13); whence S. Jerom supposes that it has been inserted here, though the apostle took the quotations from different parts of scripture. Pref. in Isa. xvi. He informs us that all the Greek commentators marked it as not found in Heb., or the Sept., “except in the Vulg., or some, which varied in different parts of the world.” There seems to be no reason why it should have been omitted designedly, whereas some might insert it through the false notion that S. Paul had taken it from this psalm. C.—The Heb. is not therefore mutilated, but the Vulg. redundant. Amama.—Yet this is not absolutely clear. We find the quotation in the Rom. Sept., which is the most correct. Bert. though some prefer the Alex. Mss. H.—It is also in the Arab. and Ethiopic versions, so that it might have been in S. Paul’s copy. Our saviour read a passage from Isaiah, which is not extant. Luke iv. 19. Bert. C.—Prot. 1577, inserted these three verses, (W.) which they now omit.—*Sepulchre*. They are never satisfied with destruction, (H.) and with vexing others. W.

VER. 4. *Know*, my just providence, though they would fain keep it out of sight, (ver. 1.) that they may indulge their passions. H. *My people*. These, we may conclude, were just (Bert.); at least in comparison with their cruel oppressors, (H.) who made it their daily practice to injure them, (S. Arg.) as they could do it with facility. Num. xvi. 9, Prov. xxx. 14, Mat. ii. 2, C.

VER. 5. *Where*. This expression refers to *there*, which is in Heb., though this last part of the verse be wanting. Capel.—It is in Psal. lli. 6, and this renders the former omission (ver. 8) more credible. Bert.

VER. 6. *Man*, who wished sincerely to practise his religion, like Daniel, &c. Such you have persecuted, and hence God has filled you with alarms, and will punish you. C.—Some persevere in justice, amid the general contagion and in salts of men. W.

7 Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM XIV.

DOMINE QUIS HABITABIT.

What kind of men shall dwell in the heavenly Sion

1 A psalm for David.

LORD, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2 He that walketh without blemish, and worketh justice:

3 He that speaketh truth in his heart, who hath not used deceit on his tongue:

Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

4 In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not;

5 he that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things, shall not be moved for ever.

PSALM XV.

CONSERVA ME DOMINE.

Christ's future victory and triumph over the world and death.

VER. 7. *Sion*; which God has chosen for his sanctuary. H.—*Salvation*, or the Saviour, whom Jacob expected. Gen. x. x. Bert.—This Redeemer would fill all, both Jews and Gentiles, with joy, who should embrace his faith. S. Aug. &c.—The prophet seems to foretell the restoration of the ten tribes to the kingdom of Judah, as it took place after the captivity. C. Dis.—But he is intended for and designated more particularly, H., the Saviour of the world, who would redeem man from the tyranny of the devil, to the great joy of those who strive to supplant every vice, and to *contemplate God*, (W.), as some interpret the names of Jacob and Israel. H.—The Gentiles will then be ingrafted into the stock of Abraham, (M.) into the true olive-tree. Rom. xi. H.

PSAL. XIV. VER. 1. *David*. The word *psalm* being appropriated to some, whose odes are styled *hymns*, &c., does not hinder the latter from being also psalms or spiritual songs, to be set to music: so the insertion of David, "the beloved's name," in some of these Davidic psalms, is no proof that the rest were not written by him. W.—The act or desire, by the perfection of priests, &c., contrasts the sanctity of those who serve in the temple with that of the wicked mentioned in the last psalm.—H. I.—The Jews considered themselves with the hopes of seeing Jerusalem rebuilt. Psal. cxxxv. 1. Heaven is also styled a temple, and mountain, (Apoc. xv. 5; Heb. xii. 22. Bert.), and is here called by (H.) meant. See ver. 5. W.

VER. 4. *Nothing*. He despises all wickedness, though done by kings, whose power he considers as the means of destruction. 1 Kings xv. 26; Luke xxi. 9. The wicked does not appear before an impartial judge, like David. Psal. c. 2. Heb. may be "the wicked is despised." S. Jer. H.—*Lord*. Glory is the reward of good works. W.—*Neighbour*. This sense is contrary to the Heb. without points, Gen. ii.) and more faithful than that of the Rabbins, "against his own rest," (Jer.) "to do evil," (Ainsworth) "and to do good," (S. Jer.) or "to afflict himself." S. Jer.—We find such vows strongly enforced. Num. xxx. 3; Deut. xxii. 21. C.—Prob. "that sweareth to his own hurt, and changeth not," H.

VER. 5. *Usury*. This was always blamable, though Moses tolerated it with respect to the Jews lending to the Canaanites. Deut. xxii. 10; Luke vi. 35. C.—*Bribes*, (munera,) "presents." Even these are dangerous, as they tend to prepossess the judge. H. C.—The same maxims must be applied to all in a society (11. to witnesses, &c.)—Those who have not acted in any of these respects, must be possessed of faith, and all other necessary virtues, before they can enter heaven. For when the Scripture attributes salvation to any one virtue in particular, it does not mean to exclude the rest. For ever. All terrestrial things are mutable; and of course the psalmist speaks of heaven. The good Christian who has not yielded to temptation, may here enjoy an undisturbed repose. Isa. lxv. 15) uses similar expressions, when describing the state of Jerusalem, after the defeat of Sennacherib. C.

PSAL. XV. VER. 1. *The inscription of a title*. That is, of a title or monument, *engraved*—which seems intended to say that the psalm is most worthy to be engraven on an everlasting monument. H.—*Moethom*. Prob. "Mighty." Marg. or "golden pen," or "most excellent." S. Jerom, &c. have divided the word into two; "of the name and upright David." H.—It may signify "most excellent." C.—But it seems to be no reason for ascribing the psalm to David, who were well acquainted with the original. The psalm is in the form of a prayer, which David pronounced in the name of Christ, to whom the apostles apply several verses, and, as the rest seem to be of the same nature, we must understand all of the Messias, praying, in his sacred humanity. Bert., that his body may remain incorrupt. C.—The thing most worthy to be noted (*stagnographia*, by the prophet David, is our Saviour's crucifixion (W.), the memory of which must be perpetuated. Job (xix. 24) wishes that what he said about the resurrection should

1 The inscription of a title to David himself.

PRESERVE me, O Lord, for I have put my trust in thee. 2 I have said to the Lord, thou art my God, for thou hast no need of my goods.

3 To the saints, who are in his land, he hath made wonderful all my desires in them.

4 Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6 The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

7 I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

8 I set the Lord always in my sight: for he is at my right hand, that I be not moved.

9 Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

Acts ii. 26

thus be engraven on that H.—*Preserve*. David acknowledges his infirmity, and that all good comes from God. C.—Jesus was heard praying with tears, &c. Heb. v. 7.

VER. 2. *I have*. Heb. "Thou, my soul, hast said." But S. Jerom agrees with us.—*Goods*. Heb. "my good is not above thee." I desire nothing greater. Bert.—Aquila and Vatabla seem to have the same sense as the Sept. We reap all the profit from our party. C.—The psalmist was content for man's benefit, (W.) though it gave the greatest glory to God. S. Jer. &c. therefore, wants nothing. I will show my kindness, &c. to the poor. H.

VER. 3. *Saints*. Heb. "the magnificent" priests, God himself, (Exod. xv. 11. C.) and certain of the angels, (H.) for whom David had a wonderful affection. C.—But Christ has displayed the greatest love towards his converts, and they had need of it. Bert.—God here speaks, showing that Christ should make known his wonderful charity to the apostles and other saints.

VER. 4. *Haste*. Men who are conscious of their own infirmities, hasten to find a remedy. W.—No sooner had fallen men been redeemed than he strove to advance in the ways of perfection. Bert.—The saints to whom the saints sometimes yield, tend to make them more cautious (C.) and grateful to their deliverer, like S. Peter. Persecutions likewise cause them to cling closer to God, and fill them with interior joy. Acts v. 41. H.—If we explain it of the weak, chastisement often makes them repent. Psal. lxxviii. 34. C.—"Their sins have been multiplied after their iniquities, I will not join in their libations of blood," &c. Jer.—David was continually exposed to such temptations among the heathens, but out of contempt, he would not even pronounce the name of the idols. C.—*Blood*, or bloody. D.—The psalm (W.) and Messias signifies such a cause. Christ will unite us (Bert.) by a perfect union of his own body and blood. H.

VER. 5. *Portion*. Eternal happiness consists in seeing (W.) and enjoying God (H.) and is promised to the patient. Though Christ was truly King of Israel, and exercised his kingdom, John xii. and xviii. 37; Matt. xxi. &c. W. yet it was not of a temporal nature (H.); and his chief inheritance was the Lord, who would reward his merits.—David alludes to the custom of allotting each portion of wine and meat, which was greater in proportion to the person's dignity. He rejects with disdain all worldly and sensual joys. C.—God is not "a part," but the whole portion of a good man.—*It is*, &c. S. Jer. "thou art the possessor of my lot." I trust in thee for all. H. 1. 1. 4, 2 Tim. i. 12. In the ancient sacrifices a part was reserved for the offerer. But Jesus keeps nothing back.

VER. 6. *Lines*, with which land was measured. But Christ expresses his satisfaction with his Church, which is gathered from all nations, to manifest the chiefest virtues. 1 Tim. ii. 14. Entymus, S. Jer. &c. C.—This was his inheritance not measured out with lines, (Jos. x.) but reaching to the very ends of the earth. Psal. l. H.

VER. 8. *That I*. Heb. "I said not" &c. The sense is the same, but S. Peter agrees with us and the Sept. Acts ii. 25, &c. It is not of faith that the seven preceding verses refer to Jesus Christ as the Father would do, but is the same person speaking, who may reasonably refer that all should be experienced of him. Though he always enjoyed the best vision, his soul had the anxieties of other men, and always tended to keep in God's presence. S. Jer. &c. W. see God, desire more and more to converse with him. 1 Pet. i. 12. "We must always strive to keep in the Divine presence" (Bert.) in a constant and constantly advancing virtue, and fear no dangers. The patriarchs were raised with God, and arrived at such perfection. H.—The Father was always at the right hand of his Son, to support and glorify him, and the Son, having successfully performed what was pleasing to God. John vi. 29, was placed at his right hand at his ascension, though his humanity had never been separated from him. C.

VER. 9. *Tongue*. Heb. "gory." Yet P. translates, "tongue." A.

13 Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one; thy sword 14 from the enemies of thy hand.

O Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores.

They are full of children: and they have left to their little ones the rest of *their substance*.

15 But as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear.

PSALM XVII.

DILIGAM TE DOMINE.

David's thanks to God for his delivery from all his enemies.

1 Unto the end, for David, the servant of the Lord, who spoke to the Lord the words of this canticle, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said: [2 Kings xxii.]

2 I WILL love thee, O Lord, my strength:

3 The Lord is my firmament, my refuge, and my deliverer.

*My God is my helper, and in him will I put my trust.

My protector, and the horn of my salvation, and my support.

4 Praising, I will call upon the Lord: and I shall be saved from my enemies.

* Heb. H. 13.

surrounded us," (Mont.) conformably to the Kerl; though the text, followed by Pagnin, has, "In our path, they have surrounded me."

VER. 12. *They have taken me*, is not expressed in Heb. H.

VER. 13. *Disappoint*. Heb. "meet him," as an enemy. Lev. xxvi. 23.—*Thy sword*. The wicked are employed by God to chastise the just, and will then be thrown into the fire. Isa. xi. 5; Jer. i. 23. C.—They little think that they are subservient to the designs of Providence, as they attribute their success to their own might.

VER. 14. *Divide them from the few, &c.* That is, cut them off from the earth, and the few trifling things thereof, which they are so proud of, or, divide them from the few, that is, from thy elect, who are but few; that they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation; but, as many other like passages in the psalms, by way of a prediction, or prophecy of what should come upon them, in punishment of their wickedness.—*Thy hidden stores*: thy secret treasures, out of which thou findest those earthly goods, which with a beautiful hand thou hast distributed both to the good and the bad. C.—*Of children*. Heb. "their children are satiated." Houb. Bert.—Some copies read *Israel*. Rm. Sept. instead of *Israel*. "They have been filled with hogs' flesh." The mistake was copy in Greek. C.—S. Jerom agrees with the Vulg. H.

VER. 15. *Appear*. S. Jer. "I shall be filled when I shall awake in thy likeness" (H.) at the resurrection. Phil. iii. 21, and 1 Cor. xiii. 12; or, "when I shall be taken up to the Messiah, shall rise again" or (as the same expression is used by the Sept. as Num. xii. 8) David begs for actual inspiration, "that thou wilt comfort me with the prophetic spirit." C.

PSAL. XVII. VER. 1. This title is almost wholly taken from the book of Kings, except *Unto the end for*, instead of which we read, *And David spoke*, &c. (H.) which are the words of the inspired writer, so that Pagnin is very right in rejecting both these titles. David wrote this psalm after he had subdued the Moabites, &c. C.—We cannot doubt that this psalm regards David. But there are some passages which refer to Jesus Christ and his Church in a direct and general manner. David must here be considered as only (Bert.) the figure of the Messiah, and of the just in the Church. W.—S. Jerom and Aug. explain the names of David, of the Messiah, and of his Church. C.—Saul may be particularly mentioned, because he was the most powerful. W.

VER. 2. *I will love thee*, as a son loves his father. He that loves and fulfilled the law. The words are omitted 2 Kings xxi. 2. C.—*Strength*. Ibid. *Rock*. 1.—The Sept. have inserted some alterations in the Psalms, giving the sense of the Hebrew. W.—Others attribute the variations to David, or to the mistake of transcribers. H.

VER. 3. *Firmament*. Heb. "rock and my citadel, and my deliverer." My God, (or strong one,) my rock." S. Jer. "my strong one." The two words which are rendered "my rock" are *shai* and *tsuri*. H.—David frequently retired to such places for safety. The idea was beautiful and striking. Such a multiplicity of titles shows the gratitude (C.) and affection which David felt. C.—Here are nine, and we may add the three metaphors in Heb. terms, "rock, citadel, and buckler." Can we refuse to love One in whom we have received so many favours? *And in*, &c. These words are most probably cited by S. Paul, (Heb. i. 13,) though the word also in Isa. xlii. 13.—*Protector*. Heb. "buckler."

5 The sorrows of death surrounded me and the torments of iniquity troubled me.

6 The sorrows of hell encompassed me: and the snares of death prevented me.

7 In my affliction I called upon the Lord, and I cried to my God:

And he heard my voice from his holy temple and my cry before him came into his ears.

8 The earth shook and trembled: the foundations of the mountains were troubled and were moved, because he was angry with them.

9 There went up a smoke in his wrath: and a fire flamed from his face: coals were kindled by it.

10 He bowed the heavens, and came down, and darkness was under his feet.

11 And he ascended upon the cherubim, and he flew; he flew upon the wings of the winds.

12 And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

13 At the brightness that was before him the clouds passed, hail and coals of fire.

14 And the Lord thundered from heaven, and the Highest gave his voice: hail and coals of fire.

15 And he sent forth his arrows, and he scattered them: he multiplied lightnings, and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were discovered:

Bert.—*Horn*. This title is given to Jesus Christ Luke i. 69. It is an allusion to beasts which attack their opponents with their horns (Theod. Deut. xxxii. 17), being an emblem of strength (W.) and glory. C.

VER. 4. *Praising*. Heb. "praised," and (2 Kings) *the Lord, who is worthy to be praised*. H.—Chal. agrees here with the Sept. and Vulg., which seem more natural. C.—The sense is the same. Bert.

VER. 5. *Sorrows . . iniquity*. Heb. "cables . . Behal." By these figurative expressions David declares to what dangers he had been exposed. They seem to be more applicable to our Saviour's agony. Bert.

VER. 7. *Called*. All these words are in the future, 2 Kings, and Heb. H.—But as they relate to an event that was past, they seem to be as well expressed here as they are in Dupont's Greek Psalms. Bert.—Both are true; as David had prayed, and would continue to pray, for God's protection, otherwise he would have deserved to lose it. We must always pray, and never faint. H.—*Temple*, "from my house." S. Aug., from the tabernacle at Gabaon, (Lyran,) or from heaven. Chal., Euseb. C.

VER. 8. *With them* is not in Heb. *Lu, illi* refers to God. *Furor fuit ei*. Mont.—"He was wroth." Prot. Yet he displayed his power on the mountains, as if he had been displeased with them, or with the enemies, (ver. 4,) whom he would thus strike with awe. H.—These expressions are not to be taken in a gross literal sense. C.—God showed himself as earnest in the protection of David, (H.) as if he had been in a rage (C.), or as if the elements had all conspired to defend him. Theod.

VER. 9. *By it*. This relates to the clouds, thunder, and lightning. Mont.—God's wrath is compared with smoke, fire, a dark night, or mist. W.

VER. 10. *Feet*. A violent storm of rain. Heb. is rather more expressive, (ver. 9,) "a fire devoured" (ver. 11); "on a cherub, and flew; he flew most swiftly;" like an eagle. Bert.—Heb. *rida*. H.

VER. 11. *Winds*. God mounts his chariot, as it were, (Ezec. i. 4, &c.) to come speedily to David's assistance.—The Fathers explain the former verse of Christ's incarnation, or of his second coming; and this of his ascension. S. Athan., &c.—They may also (H.) intimate that God is ready to pardon as well as to punish. W.

VER. 12. *Pavilion*. Job xxi. 14, and xvi. 9. The Jews had this idea of God's throne, of which we believe only the less brilliant side, as the Egyptians did that of the cloud. Exod. xiv. 19. The parallel passage, 2 Kings, seems more accurate. *Dropping waters out of the clouds of the heavens*. Heb. "waters bound up in darksome clouds." C.

VER. 13. *Coals*. 2 Kings. *The coals* (Heb. "flames") of fire were kindled. Two words *alju*, *bra*, *his clouds removed*, (H.) omitted in this passage, are here supplied, as the former word is found in Syr. and Arab. But then *hail and coals of fire* seem improper for "they kindled into coals of fire;" and in the next verse they are redundant; being therefore omitted in 2 Kings xxi., in the best editions of the Sept., and in the old Italic of Blanchini. Capel supposes they have been inserted from the preceding verse, which is rendered more probable by the Heb. MS. 5. Kennicott, Diss. 1.—They have been inserted in some editions of Sept., from the Heb. of Theodoret. (C.) or Symmachus. Mont. C.

VER. 15. *Arrows*. Thunderbolts.

VER. 16. *Discovered*. The earthquakes were so great, that such dreadful

At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

17 He sent from on high, and took me: and received me out of many waters.

18 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my affliction: and the Lord became my protector.

20 And he brought me forth into a large place: he saved me, because he was well pleased with me.

21 And the Lord will reward me according to my justice; and will repay me according to the cleanness of my hands:

22 Because I have kept the ways of the Lord; and have not done wickedly against my God.

23 For all his judgments are in my sight: and his justices I have not put away from me.

24 And I shall be spotless with him: and shall keep myself from my iniquity.

25 And the Lord will reward me according to my justice: and according to the cleanness of my hands before his eyes.

26 With the holy thou wilt be holy; and with the innocent man thou wilt be innocent:

27 And with the elect thou wilt be elect: and with the perverse thou wilt be perverted.

28 For thou wilt save the humble people; but wilt bring down the eyes of the proud.

29 For thou lightest my lamp, O Lord: O my God, enlighten my darkness.

2 Kings xxii. 34.

effects might have been expected. These phenomena sometimes make the sea retire, and new islands appear. P. ny. i. 84, and xxxi. 5, &c. The Jews supposed that the sea was the common source of all fountains, and that the earth was founded on it. Psal. xxiii. 2; Eccle. i. 7. C.

VER. 17. *Sent his angel, &c.*—Waters; which often represent multitudes, (Apoc. xvii. 15. C.) and afflictions. W.—David seemed in danger of perishing. C.

VER. 18. *For me.* He may allude to the giant Goliath, or to Saul, who surrounded him on all sides (1 Kings xxiii. 20, and 2 Kings xxi. 15. C.); and, in general, to all his temporal or spiritual adversaries. W.

VER. 19. *Affliction*, when my friends joined Absalom. Theod.—In the rest of this psalm the prophet chiefly uses *waters* in the obvious sense, yet mystically speaks of Christ, and of the faithful. W.

VER. 20. *Place*, where I was not hemmed in by my enemies. H.—*Saved me*, by repentance, out of his infinite mercy, Euseb., S. Athan., without any deserts. W.

VER. 21. *Will reward.* S. Jer. "hath rewarded," (C.) yet the edition of 1588 reads *retribuet*. H.—*Justice*, with respect to my enemies, whom I have not injured (C.); or my sincere desire to serve God. Theod.

VER. 23. *Judgments.* Commands, or treatment both of the just and of the wicked.

VER. 24. *Him*, by his grace. W.—*Iniquity*, and be careful not to relapse. Others explain it in the past time. I have not shed the blood of my enemy when I could have done it. 1 Kings xxiv. 6, 14. C.—*Immaculatus*. S. Jer. H.

VER. 25. *And.* He repeateth (ver. 21, that God will render to every one as he deserves. W.—Matt. xvi. That all sins are equal is the error of the Stoics. H.

VER. 27. *Perverted.* No version can properly express this idea. God turns away from those who abandon him, treating every one according to his works. If we do not advance in piety, it is a sign that God perceives something amiss in us. Bert.—He cannot but abhor duplicity, and resist the wicked. Lev. xxvi. 23, 40; Prov. vi. 34. C.—Some improperly use this text, to show that people will adopt the manners of those with whom they associate, (H., though it means that God will treat the good liberally, and the wicked with severity. Lev. xxvi. 23, 24. Ama na.

VER. 28. *Proud*, as thou hast already done. C.

VER. 29. *Lamp*, giving me hopes of redress, and of the Messias. C.

VER. 30. *Temptation.* David was almost continually assailed by enemies. C.—Sept. *πειρασμον*, signifies "a place for pirates;" denoting what crafty foes he had to encounter. Bert., or "a place or time to learn the military exercise," a warfare. Job vii. 1. But *godol* (H.) means "a troop," designed to make incursions, as those under Jehu and David. Heb. "In the I will run armed" (S. Jer.); or, "at the head of my troops." C.—"I will break, (Pagnin,) or, run through an army." Mont.—No fortification can hold out. H.—He alludes particularly to the wall of the Jebusites, which Job first mounted, though extremely high. 2 Kings v. 6. C.—With God's help every difficulty may be sur-

30 For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

31 As for my God, his way is undefiled: the words of the Lord are fire-tried. he is the protector of all that trust in him.

32 For who is God but the Lord? or who is God but our God?

33 God, who hath girt me with strength; and made my way blameless.

34 *Who hath made my feet like the feet of harts: and who setteth me upon high places.

35 *Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

36 And thou hast given me the protection of thy salvation: and thy right hand hath held me up:

And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.

37 Thou hast enlarged my steps under me; and my feet are not weakened.

38 I will pursue after my enemies, and overtake them: and I will not turn again till they are consumed.

39 I will break them, and they shall not be able to stand: they shall fall under my feet.

40 And thou hast girded me with strength unto battle; and hast subdued under me them that rose up against me.

41 And thou hast made my enemies turn their back upon me, and hast destroyed them that hated me.

42 They cried, but there was none to save them, to the Lord: but he heard them not.

43 And I shall beat them as small as the dust before

2 Kings xxii. 35.

mounted. W.—Watch and pray, that ye enter not into temptation, as our Saviour admonishes.

VER. 31. *As for*, might be omitted. H.—The conduct of God towards men is irreproachable. He will treat all according to their deserts, and will fulfil his promises of protecting the just. Euseb.—Heb. "He is the strong God," his words are pure as gold. He is the shield," &c. Bert.

VER. 32. *Our God.* Will any one then hinder Him from doing as He has said? H.—Heb. "Who is the rock but our God?" Bert.—God is often styled a rock, *tsur*. Yet S. Jerom and Pagnin render it "strong," or "the strong one." H.

VER. 33. *Blameless.* Whatever good is in me comes from his grace, ver. 21, 24. H.—God has prevented me from killing Saul and Nabal; He has rescued me from the abyss into which I had fallen. C.

VER. 34. *Harts.* Prot. "hinds." H.—The Hebrews generally prefer to specify the female. Harts are remarkably swift, and this quality was greatly esteemed in a warrior. C.—As harts trample serpents under their feet, says Theoporet, so I treat my enemies.—*High.* Heb. "my high places," where I have so often baffled the efforts of my persecutors. H.

VER. 35. *And thou.* Chal gives the same sense. "He strengthens," &c. C.—Heb. "and a brazen bow is broken by my arms." Mont.—Prot. "a bow of steel;" perhaps, not knowing that the ancients had the art of making brass answer the same purposes. See Proclus, Hesiod, &c. H.—They made all sorts of weapons of it. Job (xx. 24) seems even to insinuate that it was harder than iron.

VER. 36. *Of thy.* The latter word is omitted in some copies of the Sept., while others change it into "my." But the Heb. is agreeable to the Vulg. C.—*End.* Thou hast preserved me by salutary correction. S. Aug. H.—Heb. "thy goodness shall multiply me" with children. Sym., conformably to 2 Kings xxii., has "my obedience shall lift me up." C.—The Heb. may, however, admit the sense of the Vulg.—*In thy*, &c. is a paraphrase of the former sentiment, or it is borrowed from Theodotion. Bert.—Grabe marks from *unto the end*, &c., as omitted in Heb. H.

VER. 38. *I will.* Bellarmine would supply "I said I will;" and thus all is connected. But these future victories relate more to Jesus Christ. Bert.

VER. 40. *Against me.* No prince was ever more courageous than David, as the single combat with Goliath evinces. We know not that he ever lost a battle. He refers all the glory to God. C.

VER. 41. *Upon me.* An expression often used to denote a flight. Jos. iii. 12, &c. C.

VER. 42. *Lord.* This must be understood of Absalom, who offered sacrifices (2 Kings xv. 12. Bert.), or of Saul, who, receiving no answer, consulted a witch. C.—This is "the testimony of a soul naturally Christian," as Tertulian (Apol. 17) speaks, to have recourse to the great and only God, in the utmost distress. H.—*Deus ut subleumat oratur, ipsa veritas, cogente natura . . . erumpit.* Lact. Inst. ii. 1.

9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11 More to be desired than gold and many precious stones: and sweeter than honey and the honeycomb.

12 For thy servant keepeth them, *and* in keeping them there is a great reward.

13 Who can understand sins? from my secret ones cleanse me, O Lord: 14 and from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight.

O Lord, my helper and my Redeemer.

PSALM XIX.

EXAUDIAT TE DOMINUS.

A prayer for the king.

1 Unto the end. A psalm for David.

VER. 10. *Fear*; or "the law accompanied with fear," of which he is speaking. This fear is *filial* and pure, such as a child must have of his father. Bert. Yet even servile fear, which restrains us from committing sin, lest we incur punishment, is a gift of God, and prepares the way for charity. T. d. sess. xiv. 4. But we must not stop here, like Adam and Abel. If we understand by *far*, the moral law, it will suggest as long as there shall be sinners. — *Themselves*. Sept. *exi ro ora*, "by that very thing," that they are the judges of the Lord, (H.) who cannot do wrong. Dan. ii. 27. C. H. b. "truth itself, is justified altogether." H.

VER. 11. *Stones*. So S. Jerom renders the Heb. Prot. "than gold, yea, than much fine gold." *Paz* (H.) denotes the finest gold of Uppan, or of the Phason, which is probably the river Phasis. Gen. i. 11. C.—Yet many explain this word of the topaz or chrysolite, which is of a golden colour. The Vulg. expresses topaz, (Psalm cxvii. 17, where the Sept. have, "a precious stone.") *Honeycomb*, as the English and German versions have it, though the Heb. signify, "the crumbing of the honeycombs," which is the most excellent honey. Bert.

VER. 12. *For*. I speak from experience. C.—If I had no other inducement, I would observe this law for the consolation, (H.) and repeated advantages which I have derived from it. Theod.—Those who keep the same, and content not themselves with reading or hearing only, may feel the same impressions.—*Reverend*, on which account the prophet declares that he observed the justifications (Psalm cxviii. 112), though that passage is corrupted in the Prot. version. W.—Heb. "wherefore thy servant shall touch them" (S. Jer.); or rather "is instructed by them, and advanced that in keeping them there are frequent falls. Who," &c. 13. C.—*Abol* may indeed signify "a fall," or tripping up the heels. But it is more commonly rendered "a reward," as Prot. Mont. &c. have agreed, or *end*, as 1 Peter (i. 9) has it. H.—The instruction, which the observer of the laws obtains, arises from that observance, inasmuch as "he is attentive to them." Sept. *salvati ora*. This must therefore be understood, and is well expressed by us of *t. Taste, and see that the Lord is sweet*. Psalm xxxviii. 5. Bert.

VER. 13. *Sins*. Who can always decide when a sin is only venial? H.—Though I may have avoided the grosser transgressions, how can I be assured that my heart is innocent? C.—We know that (H.) we are to work out our salvation with fear and trembling, and that S. Paul, though conscious to himself of nothing, yet in this I am not justified, &c. 1 Cor. iv. 4, and ix. 27. &c. 12. H. speaks of "ignorances," which might not, however, be wholly blameless. Bert.—*Ones*, or *others*; "... and from the proud preserve." Sept. C. 13. But he alludes to the distinction of sins of ignorance and of pride, (Lev. v. 2; Num. xv. 30. C.) or malice. H.

VER. 14. *Those* &c. Or "from strangers," *alienis*, whose company we cannot avoid with too much caution. H.—Heb. "the people." Sept. Heb. "free," & S. Jer., or, "withhold." Nature is so prone to evil, that the prophet prays earnestly for grace to resist, or to be kept out of danger. H.—Those who are in authority have much to dread, lest they be ensnared for the sins of others, which they ought to have prevented; as a king must guard against scandal, &c. and so being necessary to another's crime. H.—*Malitia* and *iniquitas* me. S. Aug.—Yet sins of frailty, and of malice, are here meant (Heb.); which last ought to be strange, or very uncommon.—*Over me*. Sept. *me*. H.—S. Aug. reads *dominata*, which agrees better with *detesta*. If my secret sins, or those of others, do not oppress me, I shall pray with confidence, and be heard. C.—Yet *dominata* refers to *alienis*, strangers, or proud people, (Sept.), who were continually arising around, both by word and example. How great must be the influence of sin over their subjects, when even their equals take the infection so frequently! H.—

2 MAY the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee, 3 May he send thee help from the sanctuary: and defend thee out of Sion.

4 May he be mindful of all thy sacrifices: and may thy whole burnt-offering be made fat.

5 May he give thee according to thy own heart; and confirm all thy counsels.

6 We will rejoice in thy salvation; and in the name of our God we shall be exalted.

7 The Lord fulfil all thy petitions: now have I known that the Lord hath saved his anointed.

He will hear him from his holy heaven: the salvation of his right hand is in powers.

8 Some trust in chariots, and some in horses: but we will call upon the name of the Lord, our God.

9 They are bound, and have fallen: but we are risen, and are set upright.

O Lord, save the king: and hear us in the day that we shall call upon thee.

PSALM XX.

DOMINE IN VIRTUTE.

Praise to God for Christ's exaltation after his passion.

1 Unto the end. A psalm for David.

S. Jer., pride; the source of all evil. S. Jer.—"Let men at last blush to be proud for whose sake God was humbled." S. Aug.

VER. 15. *Abiungit*. Heb. "to fly, to repulse," such as thou mayest approve. H.—He joins mental with vocal prayer, speaking like an evangelist. Bert.—*Helper*. Heb. "rock." C.—S. Jer. and Prot. "strength." H.—Grace is requisite to persevere, as well as to be converted. W.

PSAL. XIX. &c. VER. 1. *David*. This psalm was to be sung when he or his successors went to battle. In a figurative sense, it may allude to the victories of Christ, and of his Church. Bert.—Christians must offer up this prayer for their governors. W.

VER. 2. *Hear thee*, the Ruler; or Jesus Christ praying for his people. W.—*Tribulation*. War is always such. The victors themselves suffer, and many souls perish. C.—*Name*. The Messiah, as the Jews often explain this expression, (Hooke, Prin.) or God Himself, as others have it. *Nomen ejus ipse*. C.—The blessed Trinity is all one God. *The name of the Lord is a strong tower*, &c. Prov. xviii. 10. It was made known to Moses, to give him confidence. Exod. iii. 13. H.

VER. 3. *Sion*, where God was supposed to reside, in the tabernacle: though he was also in heaven, ver. 7. C.

VER. 4. *Sacrifices*. Heb. *minca*, a sacrifice of flour, or unbloody; a figure of the Mass. W.—*Monethic*, "thy presents" (Mont. H.) of fruits, &c.—*Fat*. Heb. also, "ashes," by a miraculous fire, (Bert.,) to testify God's acceptance; as at the sacrifices of Abel (H.) Enas, &c. Lev. ix. 21, and 3 Kings xv. 31, and 1 Par. xxi. 26. God forbade lean victims to be offered, as they might show a want of respect (Mal. i. 8); though he always regarded the heart (C.), and faith of the offerer more than the victim. Heb. xi. 4. H.—Sacrifices were offered before every important enterprise. 1 Kings xxi. 13. C.—*Fat* here intimates what would be acceptable. W. Dan. ix. 10. M.

VER. 6. *Salvation*. Jesus Christ, who gives us the victory over all our spiritual enemies, (C.) or in thy prosperity (W.); which we shall attribute to God. The first words may also be addressed to Him. We shall rejoice if thou grant us the victory, and we will return thanks. Heb. "we shall praise, or be praised, for thy salvation; and in thy name we shall lift up the standard." C.—But there is no proof that *nogdol*, (H.) which occurs nowhere else, has this signification. It is probable that the Sept. read *nogdol*; and Houbigant adopts their version. S. Jeron has, "we shall dance." All the versions denote joy. Bert.

VER. 7. *Hath saved*. The prophets speak of future events as past. Bert.—The people were convinced of God's protection, (C.) and anticipated what they would say at their triumphant return.—*Anointed* (Christum, the king, C.) priest, (W.) or our Saviour, at his resurrection. (S. Athan.) after he had subdued his enemies. W.—*Powers*. That is, in strength. His right hand is strong and mighty to save them that trust in him. Ch.

VER. 8. *Call upon*. Sept., Rom., Syr., &c., read "we shall be exalted," *per Arrogantiam*, (C.) &c. 6. Some explain it in or trust in chariots, &c. H.—Heb. "remember," which often implies to confide, (C.) and such we call upon as we hope will be able and willing (H.) to protect us. Bert.—Let our enemies assemble all their forces and auxillaries: we shall not fear as long as God is for us. C.

VER. 9. *Bound*. Their chariot-wheels are entangled. Exod. xiv. 25. C.—Those who trust in the power of man fall into captivity. W.—Their feet are ensnared. Bert.—*The king*. Heb. "Let the king hear us when we call." Prot. (H.) "our king shall hear," &c. Sept. "Word of the Lord, redeem us; Potent king, hear," &c. But the Sept. is preferable, and the best critics often deviate from the Jews (Mont. C.); though here the sense is very good, and adopted by

7 But I am a worm, and no man: the reproach of men, and the outcast of the people.

8 *All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9 *He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10 For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. 11 I was cast upon thee from the womb:

From my mother's womb thou art my God, 12 depart not from me

For tribulation is very near: for there is none to help me.

13 Many calves have surrounded me: fat bulls have besieged me.

14 They have opened their mouths against me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are scattered.

* Matt. xxvii. 39. Mark xv. 29. — Matt. xxviii. 43.

VER. 8. *Confounded.* He interests his Father, by calling to mind the ancient patriarchs, (Eccles. ii. 21. Bert.), who obtained their requests. W.

VER. 7. *No man.* Heb. *anish*, "a great man," &c. (Mont.) so far from being treated as a noble man, I am not even respected as one of the meanest of men (*adom*) H. — "Why not a man?" says S. Aug. "because he is God. Why a worm? because a mortal, born of the flesh, without generation." The ancient naturalists supposed that worms were not generated, and thought this be now deemed inaccurate: the Fathers applied it as a reason to confirm the doctrine of our Saviour's being born of a virgin, which had been clearly revealed. C — People. God afforded Christ no exterior consolation, while the wicked persecutors treated him as a worm. W. — *Wagging of the head.* is respected in the greatest criminals. But the enemies of our Lord added insult to torments. Isa. li. 14. Bert.

VER. 8. *All.* This often denotes only the greatest number. S. Jer. For surely the blessed Virgin, and some others, must be excepted. H. — But a most all joined in persecuting Christ, (W.) while his disciples left him. C — These two verses are quoted by the three first evangelists. — *Spoken.* Heb. "opened or distorted." Bert. — "They shoot out the lip." Prot. — These signs and expressions (H.) mark the greatest contempt, ver. 14; Job. x. 4. &c.

VER. 9. *He hoped.* Heb. "relied on." C. — *He trusted in the Lord.* Prot. marg. But the text is contradictory to ours. "He trusted on" &c. S. Matt. xxvii. 43, *He trusted in God, let him deliver him now if he will have him.* C, which is here rendered *quoniam*, "since," (H.) may also mean "if" as it is in the Prot. marg. Thus both texts agree. Many passages are thus quoted, without adding, *as it is written.* Bert. — God permitted that these blasphemers should use the very language of the prophet, at the completion of what he had said might be more conspicuous. C. — "I have sung praises to thee, Lord, and thou hast withdrawn me from danger." This explanation is given by C. — But it is foreign to the context, and to all the other versions. — *Collation.* H. — The collation of this psalm with the story of Christ must convince every sincere person, that he who was thus ignominiously treated was the object of God's complacency, and that the Christian religion is true. Hark.

VER. 10. *Womb.* David might say this as a figure of Christ, in consequence of the many favours which he had received. Theodore. C. — But none could use these expressions with propriety, but Jesus Christ, who had no man for his father, and who had the perfect use of reason, so that he could call God his God from the very first. All others are born children of wrath, except the blessed Virgin, whose privilege was still the fruit of redemption. Bert. — He conceived and bore her son, remaining a pure virgin. Lucet. S. Aug. &c. — The synagoga rejected the Messias, but God received him and made him head of the Church. S. Aug.

VER. 13. *Calves.* The ancient Jews were idolaters. — *Bulls.* The more inveterate idolaters, the priests and Pharisees. — *Ver.* &c. — Heb. "strong bulls of Basan," (Prot.) a fertile country east of the Jordan, where the finest cattle were found. Amos iv. 1. C.

VER. 15. *Water.* In the agony, or on the cross, fainting away. Jos. vii. 5. — *Bonnet.* In extreme pain (C.) he has been distressed. H. — *Heart.* Which lives and dies first, is now like wax in the fire. W.

VER. 16. *Jaws.* So that he said, *I thirst.* Bert. W. — He would answer Plato nothing in his own vindication. — *Leath.* The region of blessed spirits, (S. Jer.) or into the grave, where other bodies turn to dust. C.

VER. 17. *Dogs.* The pagan soldiers, who were instigated by the Jews, (Matt. xx. 26. C.) or the latter are here styled dogs, as they are by S. Paul. Phil. iii. 2. S. Jer. — The evangelists could scarcely have expressed the audacity and manner of our Saviour's death more particularly; so that we might estimate the "the Person of Jesus Christ, according to David." W. — *Dug.* The Jews have here corrupted their text; reading "like a lion," though it has no sense to avoid so near a prophecy. W. They keep *care* in the text, though it (Amama) of the margin had formerly the proper reading *caru*. The Chal. has "they have

My heart is become like wax melting in the midst of my bowels.

16 My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17 For many dogs have encompassed me; the council of the malignant hath besieged me.

They have dug my hands and feet: 18 They have numbered all my bones.

And they have looked and stared upon me. 19 *They parted my garments amongst them: and upon my vesture they cast lots.

20 But thou, O Lord, remove not thy help to a distance from me; look towards my defence.

21 Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23 *I will declare thy name to my brethren: in the midst of the church will I praise thee.

* Matt. xxvi. 35. John xix. 23, and 24. — Heb. ii. 12.

bitten like a lion," &c., in some editions only; which shows the antiquity of this variation, (H.) as the author, Joseph the blind, is supposed to have lived in the fourth century, though this is uncertain. C. — All the ancient versions of the Sept. Syr., &c. agree with us, as the Prot. do likewise. Even the Masora intimates that *caru* has not here the sense of "like a lion," as it has Isa. xxxviii. 13; and, though it might be pointed so as to signify the same as *caru*, they have rejected that punctuation, and obstinately maintain their reading, in opposition to many MSS. seen by Ben., Chaim, &c. Bert.

VER. 18. *They.* Heb. "I shall or may tell all my bones," (C.) they are so desolated. H. — Syr. "my bones have howled," as in mourning. C. — *Upon me.* out of contempt, (Euseb.), or to prevent my escape, (Orig.), or denoting my naked condition. M. — David experienced nothing of the kind. S. Justin, Apol. 2.

VER. 19. *Vesture.* or inner garment, which was all of a piece. C. — The soldiers perceived that it would be rendered unserviceable by cutting. H. — "Heretics attempt to divide the Church, but in vain." S. Jer. — *Lots.* This was verified above a thousand years afterwards in the person of Jesus Christ. Bert. — Let the Jews show how it was accomplished in David. They assert themselves that nothing which had belonged to their kings was used by others. Their thrones, garments, &c. were all burnt. Maimon., &c. — Though this be doubtful, we may employ this testimony against them. C. — At seeing the effects of David were indeed plundered, but David was a saint, and not under torments, like the person here described. Our goods must be divided, either before or after death. Let us be solicitous to obtain the second covering, which may never be taken from us. 2 Cor. v. 4. Bert.

VER. 20. *Thy help.* So some editions of the Sept. read, but S. Jer. approves "my help" as it is in the Complut. conformably to the Heb. (C.) which seems more appropriate though the sense is the same. Bert. — The humanity here addresses the Divine nature to obtain a specific intercession. S. Jer. — Heb. "O my strength, haste thou to help me." What is man when left to himself? The whole of a spiritual life consists in keeping close to God, and being convinced of our own infirmity. Bert.

VER. 21. *Dog.* All my enemies are united to persecute me, in my desolate condition. *Unicum* "my desolate one," the soul, which is the only thing which ought to fix our attention; since, if we lose it, all is lost. This only one, self, is often, however, the most dangerous enemy. Bert.

VER. 22. *Lowness.* This sense appears to be preferable to the Heb. "lead me from," &c. C. — Yet some who render it more literally have, "save me from the throat of the lion, and from the horns of the unicorns; thou hast heard me." This seems very striking, as Christ henceforth recounts the glorious effects of his sufferings. The Sept. have explained *anthon* as a noun, though it properly signifies a verb, thou hast heard, or humbled. Bert. — They may not have read the last n. C. — Yet S. Jer. has, *exaudisti me*, "thou hast granted my request." H.

VER. 23. *Brethren.* So Christ styles his disciples, principally (C.) after his resurrection. Matt. xxviii. 10, John xx. 17, Heb. ii. 11. S. Paul quotes this passage, which may convince us that this psalm relates to our Saviour alone; and he informs us that we are brethren of Christ, because we spring from Adam, (Bert.) and are adopted by God: whence the apostles assume the title of children of God, after baptism. Rom. viii. 16, and 29, Eph. i. 5. C. — We are willing to be concerned with Christ, but dislike the condition. Rom. vi. 17. — *Church.* Thus he will never cease to do. After the resurrection he communicated many instructions to his apostles, which related to honour God. H. — S. Aug. here refutes the Donatists, who pretended that God's church was confined to a small part of Africa, and that he had abandoned the Catholic Church. He shows that this conduct would be injurious to God, and contrary to his solemn promises, as well as to this prediction, which speaks of all, and of a great church, praising and fearing Him, ver. 24, 26, 28, and 29. The Church can, therefore, neither be destroyed, nor hidden, though it may be persecuted. It will always be great, compared of any separate congregation which may pretend to the truth; and

24 Ye that fear the Lord, praise him : all ye, the seed of Jacob, glorify him.

25 Let all the seed of Israel fear him : because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me : and when I cried to him he heard me.

26 With thee is my praise in a great church : I will pay my vows in the sight of them that fear him.

27 The poor shall eat and shall be filled ; and they shall praise the Lord that seek him : their hearts shall live for ever and ever.

28 All the ends of the earth shall remember, and shall be converted to the Lord.

And all the kindreds of the Gentiles shall adore in his sight.

29 For the kingdom is the Lord's ; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored : all that go down to the earth shall fall before him.

This appears not only with respect to the Donatists, but also to the Lutherans, &c. W.

VER. 24. *Fear.* Thus the Gentile converts are designated. Acts x. 2, 35, and xiii. 24.

VER. 25. *Israel.* This may be something more general as all the holy nation were under this name—*Supplication.* Heb. a so, "the lowliness of the afflicted." Bert.—*When I.* Heb., *Chal.*, and *Syr.*, "he," (C) Jesus, of whom the prophet speaks (Bert.) ; though, according to the *Vulg.*, He speaks himself ; which seems more agreeable to the context. H.

VER. 26. *Great Church.* the Catholic Church, dispersed throughout the world, in which many adore God in spirit and truth. S. Jer.—Here Jesus Christ praises his Father by the mouth of his priests and faithful, in whom the Spirit works. Heb. "From thee shall proceed my praise," in the Great Church. C.—Prot. "congregation." H.—The *Vulg.* may have the same meaning, as the desire to praise comes from God. The Church which Jesus founded immediately after his resurrection, to pay his vows, must last unto the end, and this service would be interrupted. It is not only to be celebrated in the Catholic Church, as she alone can prove her uninterrupted existence. Since she is spread throughout the earth, united under the same pastors and partaking of the same sacraments. If the Church failed after three or four centuries, the vows of Christ must have ceased. Yet he assures us that he will pay them as long as his kingdom shall continue, ver. 29. —*Fear him.* Doubtless would substitute "thee." This change of persons is however very proper and remarkable, as Christ no longer addresses his Father, but gives a description of the worship which should be exhibited in his Church. Bert.—The eucharistic sacrifice is here specified, which Christ offers by his priests daily. It is the only sacrifice of the new law, and the most perfect means of acknowledging God's supreme dominion, &c. S. Aug., S. Jer., &c. C.

VER. 27. *Poor.* Heb. *anani* means a so, "quiet and modest men," as our Saviour calls poor in spirit. Matt. v. 3. —The poor are the recipients of the holy sacraments. H.—The sacraments of the new law are the Eucharist and the blessed Eucharist, of which the Fathers explain this text. Theod., S. Aug., &c. C.—Indeed, as it speaks of the fruits of the new law, it is not to be understood. H.—It describes the part of the Christian worship, which consists in partaking of those sacred mysteries which give life to the faithful and worthy receiver. John vi. Prot. explains this clause to mean "instruction." But that may be given to all, and the priest is not to be the public service, which is to be performed in the midst of the Church. *Their.* Heb. "your." S. Jer., *Chal.*, *Syr.*, &c., agree with us. The sense is the same. My faithful shall partake of the victim of abundance after my restoration. "But the text is more literally explained of the food which we receive in the blessed Eucharist," and which imparts life eternal. The strong may partake, but they must first become weak in their own eyes. C.—The faithful and humble only derive benefit from this great sacrament. Its effect is a glorious resurrection in eternal life. W.

VER. 28. *Remember.* Our Saviour says, *Do this in remembrance of me.* H.—We must recollect what Christ has suffered and done for us, what was the redemption of the world at his coming, and what the behaviour of his first disciples. Bert.—We cannot explain this of David, except in a very exaggerated sense. But all is clear if we understand it of Jesus Christ, whose faith many nations have embraced, assembling to celebrate his sacred mysteries, and the festivals of his birth, &c. C.

VER. 29. *Nations.* God placed David on the throne. He caused both Jews and Gentiles to submit to Jesus Christ. Matt. xxviii. 18 ; Rom. ix. 29. Theod.

VER. 30. *Fat ones.* Many ancient psalters read, "the rich," which is the true sense.—*Adored.* This may be taken as a prediction. C.—Heb. is in the future, "they shall," &c. Bert.—The rich of this world have no relish for the sacred nourishment. C.—*Earth.* Dying, (Bert.) or to manifest their adoration to the Church. Euseb.—All shall adore Jesus Christ, particularly those who

31 And to him my soul shall live : and my seed shall serve him.

32 There shall be declared to the Lord a generation to come : and the heavens shall show forth his justice to a people that shall be born, which the Lord hath made.

PSALM XXII.

DOMINUS REGIT ME.

God's spiritual benefits to faithful souls.

1 A psalm for David.

THE Lord ruleth me : and I shall want nothing.

2 He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment : 3 he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me, against them that afflict me.

Isa. xl. 11, Jer. xxiii. 5. Ezech. xxxiv. 11 and 23, 1 Pet. ii. 25, and v. 3.

receive his sacred body at the hour of death. Heb. "who go down to the dust." H.

VER. 31. *Shall.* Heb. "and his soul he will not vivify," which gives no distinct meaning. Some join it with the preceding, All shall adore, yet he will not restore them to life. The *Vulg.* alone shall be able to sound forth God's praises, as it is often observed. Psal. xlii. 18. C.—*Chal.* "the Lord will not give me to the wicked." But the race of Abraham shall praise him." Others again explain it of Jesus Christ "because he has not spared his life," he shall see a many-breed seed. Isa. lii. 10) in the Church, which shall praise him for ever. H.

VER. 32. *To, or by the Lord,* who opened the mouths of the prophets to foretell the propagation of the Christian Church. C.—Prot. "I shall be accounted to the Lord for a generation : They shall come and shall declare," &c. H.—*Heavens* is added by the *Vulg.* to show that the apostles, who are styled the *heavens*, (Psal. cxviii.,) shall proclaim these things. Bert. Sept., &c., omit this word, as well as many Latin copies. One generation shall deliver the true doctrine to another as long as the world shall last. C.

PSAL. XXII., &c. VER. 1. *Latin.* This psalm most beautifully describes the consolation which the just find in God's protection. H.—It may be applied to the Israelites, to David, to David persecuted by Saul, or rather (C) better applied to the Church, or to the Church persecuted by the Jews returned from Babylon. S. Amb. C.—The Fathers explain it mystically of Jesus Christ, the Shepherd of our souls. Didymus, S. Aug., &c. The allegories of a shepherd and of a person giving a feast to his guest, are well supported. C.—*Ruleth*, in Heb. *Is my shepherd*, viz. to feed, guide, and govern me. Ch.—Sept. *will pasture, protect*, as S. Aug. and S. Jer. read. S. Greg. Thaumaturgus understands this of the angel guiding the Church in Order—Jesus Christ conducts us into the pastures of his Church, and feeds us with his sacraments, &c. C.—These things never complain of the Lord.

VER. 2. *Place.* Most "in the huts of grass, (or of young trees, *germinis*, he will make me to grow." See Cant. ii. 6, Ezech. xxxiv. 15. H.—Shepherds were accustomed to conduct their flocks to many places during the heat of the day. —*Refreshment.* Heb. "still waters," like the pond of Siloe, (Isa. vii. 6,) in comparison to the great streams of the Euphrates, &c. The Fathers understand it of baptism (S. Chrys., &c.), or of the truths of salvation. Euseb. C.—Baptism is the first justification. W.

VER. 3. *Converted.* Prot. "restored my soul" (H.) to her former tranquillity, or brought me back from my wanderings. Bert.—*Justice.* Those who have received baptism must observe the law of Christ. (W.) as all indeed are bound to do. H.—*Sake.* Not on account of man's deserving (C) by the force of nature. God must begin to carry on the work of our conversion by his grace, with which we must co-operate. H.—The captives had been in the greatest distress among idolaters. They were at the sight of the promised land, where they would fear no dangers. C.

VER. 4. *Rock.* In the greatest temptations, we may resist by God's grace. W.—*Mist.* Heb. "in the valley." The greatest darkness, and the most terrible precipices, give no alarm to those who are under God's protection.—*Comforted me,* as they have kept all enemies at a distance. The shepherd's staff or crook is designed for that purpose ; and though it may be used to bring back the wandering sheep by beating them, yet it is not under that idea an object of consolation, but rather of terror. C.

VER. 5. *Thou.* Here the allegory of a shepherd seems less discernible, though it may allude to the provisions for winter (Bert.) ; or rather it ceases, as feasts are made for men (M.), and the second allegory of a guest here commences. H.—The enemy had reduced me to the greatest misery. C.—But God has again led me to his table. M.—This may be explained of the sacred mysteries received in the Church, (S. Amb.) or of the sacraments, which nourish our souls. S. Jer.—No mention is made of the ancient sacrifices, and as this psalm must be understood in the spiritual sense, the prophet speaks of the blessed Eucharist, which imports

Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it!

6 And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord, unto length of days.

PSALM XXIII.

DOMINI EST TERRA.

Who they are that shall ascend to heaven: Christ's triumphant ascension thither.

1 On the first day of the week, a psalm for David.

THE* earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

2 For he hath founded it upon the seas; and hath prepared it upon the rivers.

3 Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4 The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God, his Saviour.

6 This is the generation of them that seek him, of them that seek the face of the God of Jacob.

* Psal. xlii. 12. 1 Cor. x. 26.

the unction of grace, &c. The enemy strives to make us keep at a distance from it. Bert.—Christ has himself prepared a table for us. Cyp. ep. 69. Euthym., against all spiritual adversaries. *Oil*.—Christians are also strengthened by the sacraments of confirmation, penance, holy orders, matrimony, and extreme unction. W.—Three of these are administered with oil. H.—It was customary to anoint the head of guests with perfumes. (Matt. xxv. 7; Luke vii. 46) both among the Jews and Gentiles. But the Father explains this text of oilism, used in confirmation. S. Athan. Theod. C.—*Chalice*. The blessed sacrament and sacrifice of Christ's body and blood. W.—*Inebriateth*. Heb. "overflowing." "Thy chalice inebriateth me," occurs in most copies of the Sept., in Sixtus V., &c. But the more correct edition of the Sept. and all the Greek interpreters, (S. Jer. ep. ad Sun.,) agree with the Heb. and Vulg.

VER. 6. *Follow me*, the promise from the king's table. 2 Kings xi. 8. C.—The grace of God prevents the unwilling to make him witness; and it follows the person who is in good dispositions, that they may not be in vain. S. Aug. Eucher. 3. *Prevent per filium, subsequitur v. castitudo mandata Dei*. S. Jer.—Continual and final perseverance is a special grace of God. W.—*And that*. Heb. "and I shall." The Vulg. expresses the effect of a worthy participation of God's table, which leads to a happy eternity. Bert.—*David* is eternal life. W.—David always desired to be near the ark, (Psal. xxi., and xxxiii. M.) as the figure of heaven. H.

PSAL. XXIII., &c. VER. 1. *Week*. This title was found only in the common edit. of the Sept. Theod. The Jews say the psalm was used on Sunday (Bert.); and the Fathers explain it of the resurrection and ascension of our Lord, whom it regards in the more sublime sense, though it may also be literally explained of the temple or translation of the ark. 2 Kings vi. 12. C. David appointed when the psalm was to be sung. Eccl. xlvii. 12. This speaks of the creation. M.—S. Paul applies the first verse to Jesus Christ, whom he styles the Lord, (1 Cor. x. 26,) and Creator, of whom David speaks. It is wonderful that so few have noticed this excellent proof of Christ's Divinity. *Therein*. Though God be the Creator of all, he seems to have made a particular use of himself before the coming of Christ, all, except a few Jews (C.) and enlightened Gentiles, like Job, were in error, and ignorance. But now his kingdom is propagated widely, and in every place the Father is adored in spirit and in truth. S. Aug., &c.

VER. 2. *Founded*, or created it (Bert.) upon (Heb. *al*, "above in near, to, with," &c. Amama *the seas*, like a floating island. Prov. vii. 23; Jon. i. 7; Job xxxvi. 11.

VER. 3. *Place*. The punishment of the Bethsamites, and of Oza, had filled all with alarm, so that David durst not introduce the ark into his palace. 1 Kings vi. 19. C.

VER. 4. *Heart*, whose faith and intentions are pure, as well as their actions. —*Vain*, by neglecting good works. (S. Jer.,) or seeking after trifles. S. Aug., or rather, according to the Heb., "who hath not sworn in vain by his soul." 2 Cor. i. 23, and 1 Kings i. 26. To take the name of God in vain, means to swear falsely. C.—But "who hath not lifted up his soul unto vanity;" to swell with pride, (H.) or to swear by idols. Pr. in disc.—*To his*, &c. This is not in Heb., but must be understood (C.) as a person can only intend to deceive men. S. August., who follows the Heb. so exactly in his Greek psalm in verse, (Bert.) reads, "Nor sworn an oath, that men he might deceive." H.

VER. 5. *Blessing*. David seems to have given the eulogium of Obededom, whose example taught him that the ark was only terrible to the wicked; and that it was a source of blessings to the just. 2 Kings vi. 11. *Merely*. Heb. "justice."

7 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

8 Who is this King of Glory? the Lord, who is strong and mighty: the Lord mighty in battle.

9 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10 Who is this King of Glory? the Lord of hosts, he is the King of Glory.

PSALM XXIV.

AD TE DOMINE LEVAVI.

A prayer for grace, mercy, and protection against our enemies.

1 Unto the end. A psalm for David.

TO thee, O Lord, have I lifted up my soul. 2 In thee, O my God, I put my trust; let me not be ashamed.

3 Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

4 Let all them be confounded that act unjust things without cause.

Show, O Lord, thy ways to me, and teach me thy paths.

5 Direct me in thy truth, and teach me; for thou art God, my Saviour; and on thee have I waited all the day long.

But these terms are used synonymously, and denote that God gives a just reward; "when he crowns our merits he crowns his own gifts." S. Aug. Theod. C.—Mercy goes before; good works must follow, to obtain eternal glory. W.

VER. 6. *The face*. Heb. "Thy face, O Jacob, always." S. Jer.—Prot. (mag. God of Jacob. Selah. H.—Thus they intimate that the Heb. is imperfect. All the preceding virtues belong to Jesus Christ, who obtained mercy for us. M.

VER. 7. *Princes*, or, "Lift up your chief or highest gates." *portas principes*. Heb. "gates, lift up your heads." Here the gates themselves are addressed, while the Sept. and Vulg. turn the discourse to the porters or princes. Bert.—The tops of the gates must be raised, so that the triumphal car pass through. Isa. vi. 4; Amos vi. 1, and ix. 1. The Church has constantly understood this passage of Christ's ascension. The saints in heaven address the angels, who appear to be filled with astonishment. Theod. Eucher. C.—The gates of heaven are more properly styled eternal, than those of the temple, which were not yet created; or of Jerusalem, which should be (Bert.) soon demolished. H.—This apostrophe to the gates is very striking, commanding them to allow more room for the crowd to pass in the train of the conqueror, who was usually seated on a lofty chariot. C.

VER. 8. *Who*. This is the question of the Levites, when the ark approached, or of the angels in heaven, who held a dialogue with the servants of Christ. These return a satisfactory answer only at the second demand, having first given four times to their great king. Bert.—The angels express their adoration of the glory with which Christ, W. in our human nature, (H.) was environed, and the proper replies, that he had overcome all his opponents, and again orders the gates to open. W.

VER. 10. *Hosts of all heavenly powers*. W.) and the ruler of war. H.—But Jews and Gentiles were convinced that God granted victory to his people, rather than not fortified his favour by the merits of his saints, as in the case of Achan and of the sons of Israel. Jos. vi. 1, and 1 Kings x. 1, Jer. vi. 24. The title of Lord of hosts was very proper to Christ after his victory. C.

PSAL. XXIV., &c. VER. 1. *David*. This word alone occurs in Heb. Sept. and S. Jerom add also *Psalm*. H.—S. Aug. and Theod. agree with the Vulg. C.—These variations prove that we cannot depend upon the titles, and the Latin do not look upon them as the word of God. This is the first of the seven alphabetical psalms. The 33rd, 35th, 110th, 113th, 118th, and 144th, are of the same description, being written in this manner (C.) for account of their importance, (Kimehl,) or to help the memory, (Bert.,) or for copies, to teach young people to write. Grot.—Each verse forms a distinct sentence, not much connected with the rest. We perceive some distance in the present Heb. copies of this psalm, as the letters are not in proper order, though it might easily be restored by altering the divisions, &c.—The Sept. and S. Jerom seem to have had better copies.

VER. 2. *In thee*. Heb. *bae*. Thus the second verse will properly begin with *b*. (Capel, Hebraic.) though the Jews place *my God* first, as it is in the Vulg. *Deus meus*, in te, &c. H. *Ashamed*. Sept. Compl. adds "for ever."

VER. 3. *Laugh*. Saying, scornfully, *Where is their God?* C.—*Wait*. This is often used (Isa. xli. 23) as comprising all the sources of a spiritual life. We must neither despair nor omit the means of salvation. Bert.—Those who hope for the accomplishment of God's promises will not be disappointed. C.

VER. 4. *All* is not expressed in Heb., or some copies of the Sept. Bert. *Cause*. No one can have reason to do so. But those who injure their harmless brethren, are more reprehensible. (H.) and the psalmist foretells that they will be put to shame. S. Jer.—This manner of praying frequently occurs in the psalms, to signify the event, and the approbation of the just. W.

6 Remember, O Lord, thy bowels of compassion; and thy mercies that are from the beginning of the world.

7 The sins of my youth and my ignorances do not remember.

According to thy mercy remember thou me: for thy goodness sake, O Lord.

8 The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

9 He will guide the mild in judgment: he will teach the meek his ways.

10 All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

11 For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

13 His soul shall dwell in good things: and his seed shall inherit the land.

14 The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

15 My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

16 Look thou upon me, and have mercy on me; for I am alone and poor.

17 The troubles of my heart are multiplied: deliver me from my necessities.

18 See my abjection and my labour; and forgive me all my sins.

VER. 6. *World.* God's truth or fidelity in performing his promises, and his tender mercies towards his people, are the motives most frequently urged. C.

VER. 7. *Ignorances.* Heb. "defects," as youth is more apt to omit duties than to act very wickedly. Yet it is difficult to decide how grievous such sins may be. Bert.—Pride and ignorance then concur to lead the inexperienced astray. H.—From the first use of reason, many are careless, and neglect to learn their duty. W.—Ignorance is sometimes a sin, though it may be more pardonable. 1 Tim. i. 13.

VER. 8. *Righteous.* Though he is always ready to receive the penitent, he will punish the obstinate with severity. C. W.—Yet he points out the means of obtaining his favour. S. Aug.—*A law.* Heb. "will instruct." C.

VER. 9. *Mild.* Only *meek* are made the victims of justice. H.

VER. 10. *Seek.* Heb. "keep." But no one seeks after the law, who does not strive to keep it. Bert.—Jesus Christ showed mercy at his first coming, and he will display truth at his second, judging all with equity. S. Aug.

VER. 11. *Great.* "Original sin is common to all, and will not be washed away, except God be pleased to destroy it in baptism." S. Jer.—David had committed adultery; and all must acknowledge their manifold guilt. C.—Though the guilt had been remitted, the punishment due to David's crimes was to be endured in this life, and he ought daily to pray for pardon. Bert.

VER. 12. *He hath.* This may be understood either of God, or of man, who has chosen a state of life. Bert.—Provided he be guided by the fear of the Lord, (C.) all things will turn to his advantage. H.

VER. 13. *Dwell.* Heb. "at night," at rest: yet so that he must only enjoy temporal goods like a traveller. Bert.—We ought to look up to heaven as to our true country, (C.) of which Palestine was only a figure. Psal. lxxviii. 11.—*The land,* is not expressed in Heb. "his seed shall receive (*good*) for an inheritance." P.—Five blessings are here promised to those who fear God: instruction, a supply of necessities, a progeny to imitate his virtues, protection, and heaven. W.

VER. 14. *Firmament,* or strong support. H.—Heb. "the secret of the Lord is for them," &c. He conceals nothing from his friends. C.—Both these senses are good. Bert., and the Heb. words are nearly allied. Robertson. All who fear God, ought to interest themselves and pray that he would enlighten the ignorant, and convert sinners. Bert.—*The uncertain and hidden things of thy wisdom thou hast made manifest to me.* Psal. l. 13.

VER. 15. *Loud.* Our prayers are not heard, because they are not like this; fervent, incessant, and humble. We have all to fear from our passions, which are the most dangerous snares. Bert.

VER. 16. *Alone.* Desolate, (Psal. xxi. 21,) without any assistant. H.—Such a man destitute of God's grace. W.

VER. 17. *Multiplied.* Heb. "enlarged."

VER. 19. *Unjust.* Heb. "false," "evil," (H.) or "violent." But S. Jerom agrees with the Sept. Our spirit enemies are the most dangerous and unrelenting, and we are too often off our guard. Bert.—The wicked, through hatred of God, (H.) seek to draw others into sin. W.

19 Consider my enemies, for they are multiplied, *and have hated me with an unjust hatred.

20 Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

21 The innocent and the upright have adhered to me: because I have waited on thee.

22 Deliver Israel, O God, from all his tribulations.

PSALM XXV.

JUDICA ME DOMINE.

David's prayer to God in his distress, to be delivered, that he may come & worship him in his tabernacle.

1 Unto the end. A psalm for David.

JUDGE me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

2 Prove me, O Lord, and try me; burn my reins and my heart.

3 For thy mercy is before my eyes: and I am well pleased with thy truth.

4 I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

5 I have hated the assembly of the malignant; and with the wicked I will not sit.

6 I will wash my hands among the innocent: and will compass thy altar, O Lord.

7 That I may hear the voice of thy praise: and tell of all thy wondrous works.

* John xv. 25.

VER. 22. *Deliver.* Heb. *poze*, "redeem." All the twenty-two (H.) letters of the alphabet are complete without this supplication for all Israel, or for the Church. W.—It might form a part of the last verse, or belong to the next psalm, unless it be a conclusion like that of Psal. xxxiii., (C.) out of the alphabetical order. Houbigant.—*Israel.* S. Aug. and some ancient psalters read "Me, O God of Israel, from all my tribulations." C.

PSAL. XXV., &c. VER. 1. *David.* Heb. and the most correct copies of the Sept., &c., have only "Of David." H. The Comp. and A.L. edit. add indeed *A psalm.* But these form no rule, as the Vet. Sept. is allowed to be the best. Bert.

VER. 2. *Burn.* Heb. *gild* in the furnace. Bert.—Purify all my affections and thoughts with the fire of divine love. S. Aug. S. Jer.—Make my dispositions known to the world. I have done no one any harm. C.

VER. 3. *Truth.* Before such a judge I fear no calumny. I have always endeavoured to imitate these divine perfections. C.—Heb. "I have walked constantly in thy truth," which could not be without loving it. Bert.

VER. 4. *Council.* Heb. "men."—*Dark.* Heb. "men of darkness," which means the wicked, (Bert.) who love darkness. Prot. "dissemblers." H.—The sacred minister ought to avoid evil company. C.—David had often people of this description, like Joab and Abner, in his train; but he did not approve of their conduct.

VER. 6. *Innocent.* Heb. "in innocence," avoiding every thing which may defile and render me unfit to approach thy holy altar. Many things, (C.) of themselves innocent, (H.) excluded the priests of the old law from officiating, and if they had partaken of any idolatrous sacrifices, they lost their dignity for ever. Ezec. xlv. 12. How much greater ought to be the sanctity of Christian priests! The Jews carefully abstained from eating what the law forbade. Dan. i. 8; Tob. i. 12. David would not sit down to a feast with the proud. Psal. c. 5. It was customary to wash before meat (Matt. xv. 2; Mark vii. 3) and prayer. Deut. xxi. 6. M.—People entering the house of God, and priests at the altar, adopt the same symbols of interior purity, and ought to be penetrated with the like sentiments. H.—David opposes the society of the good to that of the wicked, knowing that the former is a great inducement to virtue, and he declares that he will wash or converse with such. Bert.

VER. 7. *Hear.* Heb. with points, "publish." Bert.—S. Jerom agrees with the Sept.—*Thy praise.* The former word is not expressed in the Vulg. or Heb., (H.) but it is unnecessary; and occurs in some edit. of the Sept., as well as in the Syr., Houbig., &c.

VER. 8. *Beauty.* The ark. 1 Kings iv. 22. Sym "the palace." C.—Heb. "the dwelling." The psalmist desires to imitate those fervent Levites, who chose always to attend the tabernacle. Deut. xxi. 6. C.—*My sin,* when applied to the "dwelling" of God, may be properly rendered a temple, heaven, &c. Deut. xxvi. 15. Bert.—No one who reflects on the blessings dispensed in God's house, can fail to be struck with admiration. W.

VER. 9. *Take;* lit. "destroy," (H.) or suffer me not to be contaminated or lost. W.—Heb. "gather." Prot. or "take not away." Marg. and S. Jer. H.—Heb. may be more expressive, and agrees with the parable where God orders the

to be struck with admiration. W.

8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

9 Take not away my soul, O God, with the wicked: nor my life with bloody men:

10 In whose hands are iniquities: their right hand is filled with gifts.

11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.

12 My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

PSALM XXVI.

DOMINUS ILLUMINATIO.

David's faith and hope in God.

1 The psalm of David before he was anointed.

THE Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life; of whom shall I be afraid?

2 Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

3 If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit his temple.

5 For he hath hidden me in his tabernacle: in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

9 Turn not away thy face from me; decline not in thy wrath from thy servant.

Be thou my helper, forsake me not; do not thou despise me, O God, my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

12 Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

cockle to be gathered into bundles, to be burnt. Bert. Treat me not like the wicked and murderers, who are cut off before their time. C.—David alludes to a future state, as he knew that the wicked were not always punished here. Bert.—O God is not in Heb., Sept., or S. Aug. C.—But it is understood. H.

VER. 10. Gifts, to bribe; or rather, which the judges have received. Bert.—Sed is always used in a bad sense for "a bribe." C.—*Est munus a lingua . . . manu . . . et ab obsequio.* S. Jer.

VER. 11. Innocence. He opposes the integrity of his proceedings to that of the wicked. C.—Yet still calls for mercy. H.—Every one should strive to be innocent, and to avoid the company of wordlings. W.

VER. 2. Direct. *Directio*. Prot. "in an even place," (H.) in the court where the Levites sang. Vatab.—I have followed the paths of justice, and hope soon to be able to praise thee in thy temple. C.—These seven last verses are daily recited at Mass. But do we reflect with reverence and fear, our are required of the sacred ministers? I cannot assert that my past have never strayed from the right way. Pardon my transgressions, and enable me henceforth to live so that I may be worthy to sound forth thy praise, and to appear in thy sanctuary. Bert.—*Thou*. Heb. "the Lord." H. The psalms of David are now used in every Christian Church. Putym. M.

PSAL. XXVI., &c. VER. 1. Anointed. Heb. has only, David. The rest of the title occurs only in some copies of the Sept., (Euseb. C.) and is not of Divine authority. Yet if any attention be paid to it, we must suppose that David composed this psalm before his second anointing, as he speaks of great dangers. But this is ad uncertain. Bert.—For dangers threatened David ever after he had been declared king. H.—Before Samuel anointed him he was not endued with the spirit of prophecy. See 1 Kings xvi. 13, 2 Kings ii. 4. and v. 3. C.—It expresses the sentiments of the Levites in captivity, (C.) and most beautifully consoles the just in distress. David did not write this for himself alone, but for all future generations. Hence it is not necessary to discover the particular circumstances of his life, to which this and many other psalms allude; nor is there any difficulty in explaining away the various imprecations, as they are not directed against any individual, but relate to all the enemies of the soul; while they foretell what the wicked shall suffer. Bert.—*And*. Heb. "and one more powerful and than fear." S. Aug.—God both giveth light and strength, so that no enemy can hurt his servants. Luke xv. 15. W.

VER. 2. Flesh. This expression marks the fury of his enemies. See Job xix. 22, and xxv. 31. C.—*Thou*. Heb. and Sept. "and my foes." This may denote domestic, and the former word native, enemies. H.—Weakened. Heb. also, "have stumbled." Those who came to take Jesus Christ verified this prediction. John viii. 6. C.

VER. 3. This; God's protection (H.) and light, (M.) or in the very heat of battle. *prælium*. Sept. express the Heb. fem. pronoun, as they do with the Vulg., ver. 4, *nam*. There is no neuter in Heb., which commonly uses the feminine, instead of C.—It may be deemed too scrupulous an exactitude to express this in a version. The word *petition* may be understood. Bert. M.—*Thou*. *Thou* petition of David comprised every blessing; as he had his mind bent on heaven. D.

VER. 4. House; the tabernacle, (H.) or temple, (C.) unless he may rather allude to God's presence and union, or his enjoyment in heaven. Bert. *Delight*, beauty and sweetness, as the Heb. implies. Many of the ancients read, "the will," *voluntatem* with Sixtus V., &c. But the edition of Clem. VIII. agrees with the Heb. and Oriental versions. C.

VER. 5. Tabernacle: in the Catholic Church, so that the enemy can either not find, or at least cannot hurt, my soul. W.—I hope one day to enjoy rest in the temple. C.—The verbs are in the future, in Heb., both here and in the following verse.

VER. 6. Round. Heb. "my enemies around." But the Sept. understand it of David, (Bert.) or of the priest, who poured the blood of the victims on different sides of the altar. H.—*Jubilatio*; singing and music, which are styled *two fruit, or calves of the lips*. Isa. lv. 19; Osee xiv. 3. C.—David diligently recounted God's benefits with all his heart and voice. W.

VER. 7. To thee, is understood in Heb. and the Rom. Sept. H.

VER. 8. Face hath. Heb. pointed, "faces seek ye." But Sept., S. Jer., Chal., &c. take no notice of these points; and even Prot. marg. has. "My heart said unto thee, Let my face seek thy face" (Bert.); though in the text they derange the words, and add, "When thou saidst, Seek ye my face, my heart said," &c. H.—*Seek*. "I have sought for no reward besides thee." S. Aug.—I have earnestly desired to see thee face to face. 1 Cor. xiii. 12. W.

VER. 9. Decline not. Heb. "put not away." Prot. But the Vulg. seems preferable.—There seems to be a gradation in the condition of the reprobate here observed. God hides his countenance, withdraws, abandons, and despises them; and they only perceive their misery when it is too late. Bert.

VER. 10. For. Heb. "Though." David's parents fled to him. 1 Kings xxi. 1. Yet they had made small account of him, and Samuel called him forth. 1 Kings xvi. 10. The father-in-law and mother-in-law may be also designated. When a saint is deprived of every human advantage, he may still say, with S. Aug., "They have taken from me what God gave, but they have not taken God from me, who gave those things." Bert.—Though I am like an orphan, I hope for all good from God, my Father. Isa. lxiii. 16. C.

VER. 12. *Hand*. Heb. "souls." H.—Some ancient copies have, "the hands."—*Injust*. Heb. "false." H.—*To itself*, ought not to be urged no more than *eat him, and to be*. Gen. xxi. 1; Cant. i. 7. C.—It is a Heb. idiom. H.

VER. 13. *I*. Heb. "But I believe that I shall see." S. Jer.—"I had fainted, unless," &c. Prot. H.—*Living*, or of promise, as this country is often designated, (Muss T. Du Pin. C.) or rather in heaven, (Bert. M.) where death shall be no more. H.—The Fathers explain it in this more elevated sense. C.—*The just* are comforted by God, and by the hope of heavenly rewards. W.—*The land of the living* may be opposed to the grave, where none can worship God. H.

VER. 14. *And let*. Heb. "and he will strengthen thy heart, and wait" (instead of *and*, Prot. put, without reason, "Wait I say" on the Lord." We must do our utmost: yet all our strength must come from God. H.—The prophet encourages his own soul to exercise patience, fortitude, and longanimity (Psalm xxxi. W.) unto the end. M.

PSALM XXVII.

AD TE DOMINE CLAMABO.

David's prayer that his enemies may not prevail over him.

1 A psalm for David himself.

UNTO thee will I cry, O Lord: O my God, be not thou silent to me; lest if thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not:

Who speak peace with their neighbour, but evils are in their hearts.

4 Give them according to their works, and according to the wickedness of their inventions.

According to the works of their hands give thou to them: render to them their reward.

5 Because they have not understood the works of the Lord, and the operations of his hands; thou shalt destroy them, and shalt not build them up.

6 Blessed be the Lord, for he hath heard the voice of my supplication.

7 The Lord is my helper and my protector: in him hath my heart confided, and I have been helped.

PSAL. XXVII., &c. VER. 1. *Himself* The Heb. and Sept. (Rom. and Alex.) have simply "of David."—*Lodud.* H.—The psalm appears to be a sequel of the preceding and we may adopt the rule of the Jews, who refer the psalms which have no particular title to the same ant or ar events as those which go before. It may relate to the captives, (C.) or to David under persecution, though the Fathers explain it of Christ suffering, &c., and rising again—*My God* Heb. "rock." This term is so often applied to God, that it might be added to his other epithets. Bert. —*Lest . . . to me*, is not in the Rom. Psalter. Luth. yun, &c.—*Pit*, grave, though it also denote "a prison." C.—S. Jerom has "be not deaf to me," &c. M.

VER. 2. *Pray.* Heb. "cry . . . to the recess of thy sanctuary, (H.) or to thy oracle." Sept. place the whole for a part. The tabernacle was often styled temple. 1 Kings i. 3. To lift up the hands was customary in prayer, (1 Tim. ii. 8; Lam. iii. 41. Bert.) to testify whence our aid must come. H.—The Jews turned towards the holy place in prayer, (3 Kings vi. 48, Ezech. viii. 16.) even after the temple was destroyed. C.

VER. 3. *Draw.* Sixtus V. reads *tradas*, "deliver," &c. But the present *trahas* is more conformable to the original. C.—Sept. add, *destroy me not*, as the Heb. might also signify. Suffer me not to follow bad example.—*Hearts* Such double-dealers are abominable, and quite opposite to the candour of a Christian. John i. 47, and; Pet. ii. 22. Bert.

VER. 4. *Reward.* He speaks prophetically, (ver. 5,) or of the spiritual enemies. Bert.—"If they do not understand by kindness make them understand by torments." S. Jer. He alludes to the calamities of the Babylonians, who had made such havoc. (C.) as well as to that of a who persecuted or persecuted against David. H.—His zeal prompts him to approve of the execution of the law.

VER. 6. *Blessed* This energetic epithet is generally applied to the Lord, and as it is also given to Christ, he must be true God. Rom. ix. 5. &c.

VER. 7. *Protector.* Heb. "buckler," to defend me from external enemies. as his grace enables me to do good.—*Flash.* Heb. "heart." But joy was manifest itself over the whole body (Prov. xvii. 22. Bert.) and the Heb. agrees with the Sept. "My flesh shall bud forth, and I shall sing his praises as a . . ."—*Will* Heb. "candle," which was dictated by the will. It is suspected that the Sept. read differently. The Fathers explain this text of Christ's, or of his resurrection, (S. Jer., &c.) which was prefigured by the return from captivity. C.

VER. 8. *People (az lamu);* instead of which the Heb. has *lomu*, "their strength;" though the people of God had not been mentioned. S. Jerom translates, "the Lord is my strength." Houbigant shows that the Vulg. is most accurate. Bert.—Prot. marg. "his strength,"—*salvation.* Lit. "salvations," as he had many times protected David, as well as (H.) the priests and prophets, and all the chosen people. 1 Pet. ii. 9. C.

VER. 9. *Exalt,* or carry on thy shoulders, like the good shepherd. Luke xv. 3. Restores thy people to prosperity. This was the wish of the carnal Jews. The Christian must raise his thoughts higher. C.—S. Jerom and Prot. "feed . . . and lift them up for ever."

PSAL. XXVIII., &c. VER. 1, &c. *Finishing* Sept. ἐξοδίου, or ἐξόδου, may also signify, "the going out" (H.); as if the sacred ministers exhorted their successors to perform their duty in the ensuing week, or on the last day of the feast of tabernacles. Lev. xxiii. 36. C.—Heb. has only, "A canticle of David," (H.) and the rest was not in the Hexapla in the time of Theodoret, so that many pay no attention to it. The author seems to have supposed that the psalm was com-

And my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

PSALM XXVIII.

AFFERTE DOMINO.

An invitation to glorify God, with a commemoration of his mighty works.

1 A psalm for David, at the finishing of the tabernacle.

BRING to the Lord, O ye children of God: bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour; bring to the Lord glory to his name: adore ye the Lord in his holy court.

3 The voice of the Lord is upon the waters; the God of majesty hath thundered, The Lord is upon many waters.

4 The voice of the Lord is in power; the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

6 And shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire:

posed when David had finished the tabernacle, on Sion. C. 2 Kings vi., and 1 Par. xvi.—But the psalmist had in view things of far greater importance, the propagation of Christianity among many great potentates. W.—The seven voices may allude to the seven sacraments, or trumpets. Apoc. x. 3. Bert.—The apostles are styled rams, because they beat down error with the two Testaments; whence bishops' mitres have two horns. Lombard. Amama.—"Give praise to the Lord, ye troops of angels, render to the Lord glory and strength." Chal. C.—Be grateful for the favours which are here recounted. W.—Most people now translate, "sons of the mighty." Yet S. Jerom and Houbigant have, "offspring of rams;" *filios arietum*. Bring lambs to the Lord, as the original may certainly mean, though many who are attached to the Heb. allow also, *sons of God*. Bert.

VER. 2. *Honour.* Heb. "strength," which we must acknowledge. H.—The first design of sacrifice is to adore God in spirit. W.—*Holy court.* Heb. "in the holy beauty" 1 Par. xvi. 29.

VER. 3. *Voices.* Separating the waters from the earth at the beginning, as the six other voices may denote the other works of the creation, or as these voices may signify the various effects of thunder, or may allude to the terrors preceding the last judgment, (Apoc. x. 3.) or attending the establishment and liberation of the Jewish and Christian Churches. The first voice was heard when Jesus was baptized, (Matt. iii. 17,) as the rest may intimate the institution and efficacy of the other sacraments. It is evident that something posterior to the reign of David is prefigured (Bert.), and the Fathers have generally understood the psalm of the propagation of the gospel by the apostles, two of whom are styled *sons of thunder*. Mark iii. 17. C.—The psalmist speaks of greater things than attended the translation of the ark. He represents our Saviour preaching with great power and in signs. Matt. vi. 29, and subjecting the most powerful monarchs to his dominion. W.—Thunder is often styled the voice of God, and is occasioned by the collision of the clouds, (H.) which Moses calls the waters above. S. Bas. C.

VER. 4. *Power and magnificence.* The sacraments of confirmation, and the blessed Eucharist, or the wonderful propagation of the Church, amid violent persecutions. Bert.

VER. 5. *Libanus.* Which were the most famous. H.—Storms often tear up trees by the roots. C.—The effects of the gospel, and of penance may be described, or the terrors of the last day, when Jesus Christ will destroy the proud. Bert.

VER. 6. *Shall reduce them to pieces, &c.*—In Hebrew, *shall make them to skip like a calf*. The psalmist here describes the effects of thunder, (which he calls the voice of the Lord,) which sometimes breaks down the tallest and strongest trees, and makes them broken as a calf, &c. All this is to be understood mystically, of the powerful voice of God's word in his Church; which has broken the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ. Ch.—*Calf* or "branch," as the Greek word also implies. But Heb. seems more naturally to signify "a calf; Libanus and Sirion, (or Saron. Dent. iii. 9,) as the son of the unicorn." These two mountains are represented joining together. C.—*And as* The construction *et dilectus*, seems rather to make this another nominative, "the Lord shalt, &c., and the beloved, (H.) the Messiah, like the son of the unicorn," shall perform the like wonders.

VER. 7. *Fire.* Lightning, which deals destruction around. C.—The Holy Ghost appeared in the form of parted tongues of fire, to enable the apostles to convert the desert of the Gentile world, and the Jews, represented by the desert of Cadash, (W.) which was near their country, (H.) on the frontiers of Idumea. Num. xxi. 27. C.—*Shaketh and shakes.* S. Jer. has *parturire faciens*, "making the desert bring forth." Chal. "frightens the serpent."

8 The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9 The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak *his* glory.

10 The Lord maketh the flood to dwell: and the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace.

PSALM XXIX.

EXALTABO TE DOMINE.

David praiseth God for his deliverance, and his merciful dealings with him.

1 A psalm of a canticle, at the dedication of David's house.

2 **I** WILL extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord, my God, I have cried to thee, and thou hast healed me.

4 Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

5 Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

6 For wrath is in his indignation: and life is in his good will.

In the evening, weeping shall have place, and in the morning, gladness.

7 And in my abundance I said: I shall never be moved.

VER. 9. *Prepareth.* Heb. "delivereth," as a midwife (S. Jer. 5 Edit Aquila), "maketh the hind to calve" (Prot. H.); or "to leap, (from *ful* Bert.,) or frighteneth."—*Glory.* Running thither through fear, or to thank God for rain after a drought.

VER. 10. *Dwell.* Chal. explains this of the deluge, which continued a long while upon the earth, to punish mankind. Heb. may also signify, "the Lord sitteth upon the flood," or clouds, as the Lord of nature. *Strength,* or abundant rain, (Jos. xxxviii 6,) with all other blessings (C), making his people as terrible to their enemies as the storm which has been described. M.

PSAL. XXIX., &c. VER. 1. *Dedication,* when David sang after he had built (H.) a magnificent palace. 2 Kings v. W.—*David's, Lodud,* or "to David," which some rather join with *Psalm*, (Muis.) and explain the house of the tabernacle or temple; though it seems more probably to relate to the altar which David erected, after the pestilence (C.) had destroyed seventy thousand. 2 Kings xxiv. 25. There seems to be nothing respecting a dedication in the psalm; whence we may conjecture that the title is not very authentic. The Greeks (Bert.) prefixed "unto the end," in the Rom. Sept., but not in Grabe's, &c. H.—The Fathers explain it of Christ's resurrection. C.—It may be put in the mouth of a just man leaving this world. Bert.—The title of *Psalm* most properly belongs to those which were played upon instruments; as a *canticle* refers to vocal music. When the instrument preceded it was called *A psalm* of a canticle; as a *canticle of a psalm* intimated that man gave out the psalm, and instruments followed. W.—These distinctions are given by S. Chrys., &c. M.

VER. 2. *Extol.* Or publish thy great goodness and power, (H.) in the same sense as we say *Hallowed be thy name*. Bert.—Though God can receive no increase of glory, we must show our gratitude. W.—*Me.* Thou hast not suffered my people to be wholly destroyed, nor myself to perish in consequence of my vain curiosity. C.—David sings this psalm in thanksgiving for his many deliverances. W.

VER. 3. *Healed me.* I expected to die every moment, and I had made choice of the scourge of pestilence, that I might not be more screened than my subjects. 2 Kings xxiv. 13. C.

VER. 4. *Hell.* Preserving me from great dangers of sinning, (W) or from leath.—*Saved.* Heb. "granted me life." This may all be explained of Christ's resurrection. C.

VER. 5. *Saints.* Heb. "who have obtained mercy." Priests and faithful people come to return thanks, because God has turned away the scourge. C.—*Memory,* or name. Exod. xl. 15. C.—It is from God, and not from ourselves, that holiness comes. W.

VER. 6. *Wrath,* which is a short fury. M. Isa. liv 7.—Heb. "momentary is his indignation;" or rather, "from his indignation comes destruction," *roya*, as the Sept. constantly (H.) agree. Job xx. 5; Isa. xxviii. 12, &c. C.—"The miseries which are inflicted are in consequence of his indignation" Prin. dis. Fort.—We are not miserable unless we have deserved it. S. Aug.—Even in chas-

8 O Lord, in thy favour, thou gavest strength to my beauty.

Thou turnedst away thy face from me, and I became troubled.

9 To thee, O Lord, will I cry; and I will make supplication to my God.

10 What profit is there in my blood, whilst I go down to corruption?

Shall dust confess to thee, or declare thy truth?

11 The Lord hath heard, and hath had mercy on me the Lord became my helper.

12 Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

13 To the end that my glory may sing to thee, and I may not regret: O Lord, my God, I will give praise to thee for ever.

PSALM XXX.

IN TE DOMINE SPERAVI.

A prayer of a just man under affliction.

1 Unto the end, a psalm for David in an ecstasy.

2 **I**N thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice.

3 Bow down thy ear to me: make haste to deliver me.

Be thou unto me a God, a protector, and a house of refuge, to save me.

4 For thou art my strength and my refuge; and for thy name's sake thou wilt lead me, and nourish me.

tising, God considers our welfare. W.—He takes no pleasure in our torments, but delights to crown us with life and happiness. H.—Eternal joys are the fruits of the short sorrows of this world, (Bert.,) which is represented as one night or evening. H.

VER. 7. *Moved.* David thought himself invincible; and, out of vanity, ordered his subjects to be numbered. God showed his displeasure only for three days, and all was in confusion, ver. 8. C.

VER. 8. *Beauty.* So Sept. and Syr have read *ledra*, (C.) instead of *terra*, "my mountain," S. on, which David had taken from the Jebusites. The sense is much the same, though the reading of the Sept. seem more natural. Symmachus has followed another copy. Bert.—"Thou hast given strength to my first father." C.—How necessary is it for us to be convinced that all we have is the gift of God! H.—In prosperity man is too apt to give way to presumption. Bert.—David had yielded to this temptation, not being sufficiently aware how jealous God is of his rights. C.—He confesses this mistake. Heb. "I was terrified" M.

VER. 9. *Will I.* We must not cease to pray, (W.) as we are always beset with enemies. H.—This text may be explained "I prayed," that I might suffer instead of my people. 4 Kings xxiv. 17. C.—But here the prophet seems rather to beg that he may not die, in order that he may publish God's praises. H.

VER. 10. *Profit.* The wicked, on his death-bed, cannot pray thus, as the justice of God is interested to punish his crimes, and to prevent their continuance. After death there is no merit; so that we ought to make good use of our time. Bert. *Corruption.* The Fathers explain this of Jesus Christ. What good will my death procure, if I do not rise again? Orig. S. Jer.

VER. 11. *The Lord.* Heb. points determine, "Lord, hear," &c. But the Greek interpreters agree with the Vulg., which seems better. Bert.—S. Jerom, however, makes this a prayer, "Hear" &c. H.

VER. 12. *Joy.* When thou orderest the angel. 2 Kings xxiv. 16. C.—Thou hast changed my mourning weeds for robes of joy. D.

VER. 13. *Regret.* Or be filled with grief, *compungar.* H. Heb. "that glory may sing thee, (or thy praise,) and may not be silent," S. Jer. Sym. H.—Glory often signifies the tongue. D.—*My* is added, to show that this was David's glory, (H.) who considered God in all events. Bert.—Prot. supply the word *my* H.—Chal. "that the great ones of the world may praise thee incessantly."—*Ever.* In this my happy change. W.

PSAL. XXX., &c. VER. 1. *Ecstasy.* This word is not in Heb., nor in some of the best Greek copies. Theod.—It seems to be taken from ver. 23, (C.) and intimates that the just may recite this psalm in the latter times, (W.) when they shall be in the greatest perplexity. H.—Our Saviour repeated part of ver. 6 upon the cross; and he may perhaps be the object of the whole psalm. The Church prescribes only the first six verses to be recited at Complin. Bert.

VER. 2. *Justice.* Sym. "mercy." Thou art the judge between us. C.

VER. 3. *A God.* Heb. "a rock of strength." Sept. "a God who holdeth his shield over me," *ὑπερασπιστήν*. H.—*Refuge.* Heb. "fortress." C.

VER. 4. *Nourish.* Heb. *guide*. H.—Sym. "take care of me." C.

5 Thou wilt bring me out of this snare, which they have hidden for me: for thou art my protector.

6 Into thy hands I commend my spirit: thou hast redeemed me, O Lord, the God of truth.

7 Thou hast hated them that regard vanities to no purpose.

But I have hoped in the Lord: 8 I will be glad and rejoice in thy mercy.

For thou hast regarded my humility; thou hast saved my soul out of distresses.

9 And thou hast not shut me up in the hands of the enemy: thou hast set my feet in a spacious place.

10 Have mercy on me, O Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly:

11 For my life is wasted with grief: and my years in sighs. My strength is weakened through poverty: and my bones are disturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours, and a fear to my acquaintance.

They that saw me without, fled from me. 13 I am forgotten as one dead from the heart.

I am become as a vessel that is destroyed. 14 For I have heard the blame of many that dwell round about.

While they assembled together against me, they consulted to take away my life.

15 But I have put my trust in thee, O Lord: I said: Thou art my God. 16 My lots are in thy hands.

• Luke xxiii. 46.

VER. 6. *Spirit*. Heb. *rua*. Our Saviour determines the signification of this word, and shows that the saints of the Old Testament believed that the soul survived after its separation from the body, which some commentators have unguardedly said could not be easily proved. This text may be applicable both to David and to Jesus Christ in a literal sense, as nothing contradictory would ensue, no more than from the prediction, *out of Egypt I have called my son*, being verified both in the Israelites and in the Messiah; as both may truly be styled sons of God, though in a different sense. The verb is here in the future both in Heb., Sept., and in the common Greek of the New Testament (Luke xxiii. 46); though some MSS. of the latter have the present tense, which is adopted by Prot., &c. Bert. David commits his cause to God, being convinced that his promises would not be in vain. St. Stephen said in like manner, Lord, receive my spirit (Acts vii. 58); and "the saints use this prayer when they leave the body," (St. Jer. C) as well as on any other important occasion, particularly when they receive the holy sacrament. W.

VER. 7. *Vanities*. Idols, (C.) superstitious practices, (Hammond,) and lies. It may refer to Saul, who performed his promises so ill, and neglected the laws which he had made against witches. C. Prot.—"I have hated them that regard lying vanities," H.

VER. 8. *Affliction*. Heb. "affliction, thou hast known the tribulations of my soul." St. Jer. II.—"Thou hast often rescued me from my enemies; and canst thou behold my present distress without pity? C.—When God knows his friend to be in misery, he does not fail to relieve him. Bert.

VER. 10. *Belly*, or entrails. M. Lam. i. 20; Eccl. ii. 29. H.—David was filled with indignation at the conduct of his enemies. C.—Both soul and body felt the effects of his great sorrow, (H) which pervaded every part. W.

VER. 11. *Poverty*. Sept. have read *ami* instead of *ami*, "my iniquity," which seems less accurate, as David had not offended Saul. Sym. has "trial," (C) or "ill treatment," *kakosun*. H. We may form some judgment of David's distress, from his being obliged to eat the consecrated bread at Nob. C.—Yet, without making any change in the Heb. we may explain it in the sense of the Vulg., as *ami* signifies to be "bent down." Bert.—"Chastisements waste my strength." Pr. disc.—Jesus was a man of sorrows. Bert.

VER. 12. *Among*. Lit. "a dove," super. II. David complains that none of his enemies were treated so severely as himself, (H) though they were very wicked. M.—They all looked upon him with disdain, and even his friends fled from him. This is the picture of the world. A man fallen into distress is an object of general contempt. C.—Yet we ought to remember that such a one is sacred: *sacra est miser*; and that he ought to excite our compassion. II. *Fear*. People are afraid to have it known that they were ever acquainted with me, (C) lest they should be involved in my misery. H.—My friends dare not converse with me. W.

VER. 13. *Heart*, past recovery. Prot. "dead man out of mind." H.—*Vessel* means, "any thing." C.

VER. 14. *About*. They blame me to my face. Heb. "fear on every side." H.—But *mayur* signifies also "dwelling," as well as "fear;" and this dread arose only from the multitude of enemies. Bert.—*Life*. I was proscribed by

Deliver me out of the hands of my enemies; and from them that persecute me.

17 Make thy face to shine upon thy servant; save me in thy mercy.

18 Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be ashamed, and be brought down to hell. 19 Let deceitful lips be made dumb;

Which speak iniquity against the just, with pride and abuse.

20 O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21 Thou shalt hide them in the secret of thy face, from the disturbance of men.

Thou shalt protect them in thy tabernacle, from the contradiction of tongues.

22 Blessed be the Lord, for he hath shown his wonderful mercy to me in a fortified city.

23 But I said in the excess of my mind: I am cast away from before thy eyes.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

24 O love the Lord, all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25 Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Saul, (1 Kings xix. 1. H.) and they were only solicitous how to destroy me. C.—They assembled to talk about my pretended (H.) faults, and to contrive my ruin. Jer. xx. 10. W.

VER. 16. *Lots*. Sept. Rom. *κλήροι*, as the same word, *athushi*, is rendered Judg. xxi. 22. Others explain "times," with the Rom. Psalter, &c., in the same sense, to denote (Bert.) that all the vicissitudes of life, both prosperity and adversity, are at God's disposal. Theod.—If he protect me, all my enemies will rage in vain. C.

VER. 18. *Brought*. Prot. "beset in the grave." (H) or "in hell." This is a prediction. When I shall ascend the throne, they will be covered with shame. C.—Let them enter into themselves before they die. H.

VER. 19. *Iniquity*. Heb. "rash things;" calumnies. C.—*Abuse*. Sept. *καὶ ἐνέωσαν* as if they "made wrong" of the just. H.—They seem to acknowledge no superior, and abuse their power. W.

VER. 20. *Men*. Thou comfortest thy servants internally, and often manifestest thy protection. H.

VER. 21. *Face*. The malice of the wicked has its limits; while God defends his servants, admitting them as it were into his own presence and tabernacle where none dare assault them.—*Disturbance*. Chal. "troops of the strong." Heb. "from the pride or vexations." God will protect his friends, both from an open attack and from malicious speeches. *Thy* is not expressed in Heb. Bert.—"From the harshness of the great ones thou wilt protect them in the shade, from the contradiction of tongues." St. Jer.—How shall we avoid the danger of being seduced by contradictory teachers, unless we have recourse to the Catholic Church? *Tu curre ad Eccles. Cath. et protegeris*, &c. St. Aug. H.

VER. 22. *In a*. Sym. "as in a city shut up" with fortifications. C.—*As* seems to be understood, though some explain it as of Cera, (Bert.) or of Siceleg which had been given to David for a retreat. C.

VER. 23. *Excess*. Sept. "in my ecstasy." Heb. "haste." Prot. "consternation." Sym. H.—In sudden danger I exclaimed that aid was lost, but God presently relieved me. Thus He prepared David for his exalted station; having taught him by affliction to have pity on others. C.—He experienced for a moment a sort of diffidence, before he had time to reflect. But he presently turned towards God.—*Eyes*. Thus he spoke in great agony of mind, which he would afterwards have recalled, like holy Job, chap. iii., and xlii. W.

VER. 24. *Saints*. Heb. "merciful ones;" Assideans, priests, &c.—*Truth*. Heb. "will preserve the true" (C), or, "will observe the faithful." Bert.—*Abundantly*. Sept. "that act with great pride," as St. Aug. reads, and as Heb. and Vulg. may be rendered. H.—The prophet exhorts all to persevere unto the end. W.

PSAL. XXXI. &c. VER. I. *Understanding* (Prot. *maschil* H.), showing how he was brought to acknowledge his fault, and by penance to obtain pardon, (W.) justly giving the glory to God's grace. St. Aug. Sept. Alex. ["A ps. li."] to David, of *understanding*; which is taken from some other copy. II. It is wholly a moral nature. The Jews style it the *heart* of David, because it displays his sentiments of contrition. C.—He composed it most probably after Nathan had

PSALM XXXI.

BEATI QUORUM.

The second penitential psalm.

1 To David himself, understanding.

BLESSED* are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3 Because I was silent, my bones grew old; whilst I cried out all the day long.

4 For day and night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

5 I have acknowledged my sin to thee, and my injustice I have not concealed.

*I said, I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

6 For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

7 Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

8 I will give thee understanding, and I will instruct

* Rom. iv. 7.

engaged him to confess his fault. Beilar. — It might be used on the solemn feast of expiation. Grot. Num. xix. 7. The Fathers explain it of the grace which we receive in baptism and in penance. S. Aug., S. Greg., &c. C. — *Are they.* Heb. "The blessings of him whose iniquity is forgiven." Pagnin. But the sense is the same, and S. Paul follows the Sept., which gives their version the highest authority. Rom. v. 7. — *Sins;* or, "who is screened from the punishment of sin." Pagn. disc. Sin has often this signification; and the psalmist would otherwise seem to say less than he has already expressed. Bert. — *Covered,* by charity, (1 Pet. iv.) as a physician covers a wound, to remove it entirely; and we must cover our former transgressions, by doing good works. S. Greg. — Then our sins will not appear at the day of judgment, S. Jer., nor be punished, as they are wholly destroyed. Thus the death of Cain is condemned; who abuses these texts to prove that sins are only covered, and still remain even in the most just, which is contrary to innumerable passages of Scripture. (Isa. vi.; John i.; 1 Cor. vi., &c.) and Jerome is to the perfection of God, and to the perfection of Christ, as well as to the saints in heaven, who are thus represented as being covered with all their sins. W. — God cannot fail to punish sin, wherever it really survives. His Spirit is surely free from guile. He cannot suppose that we are just by imitation of Christ's justice, unless we be really so. H. — By means of the sacraments the sinner becomes just, and God sees nothing in him deserving of punishment. C. — If any one would be free from sin, let him manifest them to God by the voice of confession.

3. Greg.

VER. 2. *Spirit.* Syn. has "heart," or "mouth." C. The latter is also in some copies of the Sept. Euseb. — The Rom. and Alex. Sept. have it, though Grabe substitutes *spirit*, (H.) which is recognised by S. Jer., (ad San.) Heb., &c. Nothing is so contrary to true repentance as hypocrisy. S. Aug., &c. C. — If we do not co-operate with God's grace, our sins will never be effaced, though, before remission, our works can only dispose us to receive pardon. "Good and meritorious works follow," S. Aug. W.

VER. 3. *Because I was silent, &c.* That is, whilst I kept silent, by concealing, or refusing to confess my sins, thy hand was heavy upon me. C. Ch. — The cry was then only an effect of vanity, like that of the Pharisee, full of his own merits (S. Aug. S. Jer. C.), or David was silent till Nathan made him know his fault, which he afterwards ceased not to deplore. Theod. — It is supposed that he had continued impenitent for above a year. Bert. *Cred.* Heb. "roared," like a lion. C.

VER. 4. *I am turned, &c.* That is, I turn and roll about in my bed, to seek for ease in my pain, whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, *I am turned;* that is, I am converted to thee, my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, *my moisture is turned into the droughts of summer.* Ch. Prot. H. But the Sept. may have taken it for a prep. before *adversus*, as the other Greek interpreters say nothing of this moisture, which is the interpretation of many Jews, and S. Jerom has, (Bert.) "I was turned, or occupied, in my misery." *versatus sum in marem meum.* There is no peace for the wicked. H. — *Fastened.* S. Jer. "while the summer, or heat, *estas* was burning exceedingly," s'c. Heb. *ber-suni kite*, means also in *gladius spina*. "The thorn has been turned into swords for my affliction" (Bert.); or I have been as grievously tormented as a thorn or sword had pierced me. H. — Many of the ancients read, *in die thorn is broken, contringitur*, (Ps. Rom. S. Greg. C.), which causes the extraction to be more difficult. H.

VER. 6. *Sin.* Or as some psalters read, "of my heart," with the Sept. Cas-

thee in this way, in which thou shalt go. I will fix my eyes upon thee.

9 Do not become like the horse and the mule, which have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

10 Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11 Be glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

PSALM XXXII.

EXULTATE JUSTI.

An exhortation to praise God, and to trust in him

1 A psalm for David.

REJOICE in the Lord, O ye just: praise becometh the upright.

2 Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3 Sing to him a new canticle, sing well unto him with a loud noise.

4 For the word of the Lord is right, and all his works are done with faithfulness.

5 He loveth mercy and judgment; the earth is full of the mercy of the Lord.

* Isa. xlv. 24

sion, &c. C. — "I know that thou wilt readily forgive the sins which are fully laid open before thee." S. Jer. — David no sooner perceived that he was the unjust man (H.) whom Nathan had described, than he exclaimed, "I have sinned;" and at the same moment God forgave him. 2 Kings xiv. 7. C. — Nothing can more effectually give peace to the soul than an humble confession, which costs human pride a great deal, when it must be made to our brethren. Bert. — The Jews were sometimes obliged to confess to God's minister. Lev. iv. 5, and Num. v. 7. M.

VER. 6. *Holy.* Even the angels rejoice at the sinner's conversion. Luke xv. 7. The saints take part in the welfare of their fellow-creatures, and praise God for his mercies shown unto them. C. — *Time.* During this life, (Isa. lv. 6; Ecc. ix. 10. Chal. Mas.) or when they shall be treated in like manner. Pagn. — *Let.* Heb. *rek*, "surely." Bert. — "Therefore shall every merciful one pray unto Thee, finding time; that when many waters shall inundate, they may not approach unto him." S. Jer. H. A deluge denotes great calamity. Isa. xli. 2.

VER. 7. *Refuge.* Heb. "strong" (Psa. xxi. 21. H.) or asylum. C. — *Which.* Heb. "thou shalt surround me with songs of deliverance." Bert. Or "my praise singing, which will surround me always." S. Jer. H.

VER. 8. *Fix.* Heb. "consult with my eye concerning thee." The Vulg. seems better. C. — *Pro.* may "my eye shall be upon thee." H. — God thus engaged his eye over and direct his servant, (Gen. xlv. 21, Jer. xxv. 6. C.) giving him instruction, by means of chastisements. W.

VER. 9. *Do not.* This may be spoken by God, or by the psalmist; as an admonition to hear the counsel of those Divinely commissioned. C. — *Who come.* Prot. "lest they come near," (H.) and threaten to bite or to run over thee. C. — But the Heb. may have the sense of the Vulg. *qui non accedunt.* S. Jer. It may be a prayer, that God would offer a sort of violence to restrain the sallies of the sinner, (H.) and to convert him. W.; or God threatens the obstinate with the rigour of his justice. Many divide themselves, in thinking that he will always treat them with lenity, and be ready to receive them. Bert. Isa. xxxviii. 29 — But the prophet admonishes them not to follow their senses as one led to imitate brute beasts, as he had done with regard to Bethsabe and Uzziah. M. — The bit (*camus*) was a sort of muzzle, "to hinder horses from biting." Xenophon.

VER. 11. *Glory,* which is lawful when God is the object. 1 Cor. i. 31. *My glory I will not give to another.* Isa. xlii. 8. C. — Heb. "praise him." S. Jer. H. — Joy is the end of true penance, to which the prophet invites all. W.

PSAL. XXXII. VER. 1. *David.* There is no title in Heb.; and the Greek copies vary. This psalm may be considered as a continuation of the former, with the last verse of which it may be well connected. C. — *Upright.* But it is not *seemly in the mouth of a sinner.* Eccli. xv. 9. W. Psal. lxxix. 16. C.

VER. 2. *Psaltery.* Heb. *no al*, (H.) which does not resemble the modern psaltery. C.

VER. 3. *None.* Interesting, like the canticle of the lamb, or of redemption. Apoc. The prophet invites us to praise God for the blessings granted by Christ in the new law. W. — *None,* proceeding from the heart, the cry of which alone penetrates heaven. H.

VER. 4. *Faithfulness.* He always fulfils his promises, and his laws are just (W.); therefore he deserves our praise. C. Psa. cxlv. 13.

VER. 5. *Judgment.* God joins these virtues together, (W.) as we ought to do. Luke vi. 35; Matt. v. 48. He punishes the wicked, and rewards the good. But his mercy displays itself on the earth, as there is no misery in heaven. S. Aug. — Its effects appear more soon the coming of our Saviour. C.

VER. 6. *Mouth* by his command. Euthim. Gen. i. 6. — The Fathers here

6 By the word of the Lord the heavens were established; and all the power of them, by the spirit of his mouth:

7 Gathering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

9 *For he spoke, and they were made: he commanded, and they were created.

10 The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

11 But the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord; the people whom he hath chosen for his inheritance.

13 The Lord hath looked from heaven: he hath beheld all the sons of men.

14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15 He who hath made the hearts of every one of them: who understandeth all their works.

16 The king is not saved by a great army: nor shall the giant be saved by his own great strength.

17 Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19 To deliver their souls from death: and feed them in famine.

20 Our soul waiteth for the Lord: for he is our helper and protector.

* Gen. i. 3, Judith xvi. 17.

And the blessed Trinity expressed (C. M.); and the Council of Trent admonishes us to follow their unanimous interpretation, which is here adopted by Baumgarten, a Prot., 1719. S. Joan informs us that all was made by the Word, from whom the Father and the Holy Spirit cannot be separated. Bert. C.—The word of God is omnipotent, (W) "the Creator . . . both of visible and invisible things." Nic. Creed. H.

VER. 7. *As in.* This is agreeable to S. Aug., and some ancient psalters; though the Sept. have "like a bottle" made of leather, *ἡνὶ ὅσον*. Moderns would translate, "like a heap." But Sym. and S. Jer. agree with us, (see Psal. lxxvii. 13. C.) as well as the Chal. and Houbigant. God has made the bed of the sea capable of containing such quantities of water, some of which evaporate and descend again from the clouds, to make the earth fruitful. Yet many take no notice of this admirable economy. Bert. Theodoret and S. Athanasius understand the clouds to be meant by this vessel; but the former sentiment seems better. These waters, as well as hail, &c., are instruments of God's vengeance. Dent. xxxii. 34. The depths have the same import. God calls them forth at pleasure, (Amos v. 8; Gen. vii. 11.) and confines them within bounds. Job xxxviii. 11.

VER. 12. *Inheritance,* in opposition to the Gentiles. 1 Pet. ii. 9. Bert.

VER. 14. *Prepared.* S. Jer. "from his most established throne;" whence he beholds all the conduct of men, (C.), though he fill all places, and work in all.

Bert.—His power and wisdom (ver. 15) are infinite. W.

VER. 15. *Every one, agillatim.* Heb. *jēd*, means also "together;" whence the Origenists inferred (H.) that all souls were made at first with Adam. S. Jer.

T. as they explained how they came to be all infected. Bert.—But God rather creates them when he infuses them into the body. Carthus. H.—S. Aug. could never decide this important question. This text only proves that God is equally Creator of all (Eccl. xvi. 1. C.); and He alone made the hearts and souls of all men, as *καταβύας* implies. Psal. iv. 10, and Genes. Amama.

VER. 17. *Safety.* Either of himself or his master. W. Prov. xxi. 31. —This can only be attributed to God's protection. ver. 18.

VER. 20. *Waiteth.* Heb. "longeth." H.—*Protector.* Heb. "shield."

VER. 22. *Thee.* All perfect Being, show thy protection to all who trust in thee. W.—He who wishes to receive much, ought to increase his hopes. C.

PSAL. XXXIII., &c. VER. 1. *Achimelech.* So Clem. VIII. corrects what Sixtus V. had printed *Abimelech*, conformably to the Heb., &c. Some editors have since preferred the latter word, (C.) which is retained in Berthier and Carmet, though we should think such changes improper, unless they were made by proper authority. H.—Many of the ancients suppose that Achimelech (who is also styled Abimelech, the high priest at Nob) is here meant, from whom David concealed

21 For in him our heart shall rejoice: and in his holy name we have trusted.

22 Let thy mercy, O Lord, be upon us, as we have hoped in thee.

PSALM XXXIII.

BENEDICAM DOMINUM.

An exhortation to the praise and service of God.

1 For David, when he changed his countenance before Achimelech, who dismissed him, and he went his way. [1 Kings xxi.]

2 I WILL bless the Lord at all times, his praise shall be always in my mouth.

3 In the Lord shall my soul be praised; let the meek hear and rejoice.

4 O magnify the Lord with me: and let us extol his name together.

5 I sought the Lord, and he heard me: and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces shall not be confounded.

7 This poor man cried, and the Lord heard him: and saved him out of all his troubles.

8 The angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9 O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord, all ye his saints: for there is no want to them that fear him.

11 *The rich have wanted, and have suffered hunger: but they that seek the Lord, shall not be deprived of any good.

12 Come, children, hearken to me: I will teach you the fear of the Lord.

* Luke i. 53.

his real design. Euseb., S. Athan., S. Jer., &c.—Others rather think that the psalm was composed after David had escaped the great danger at the court of Achis, by counterfeiting madness. 1 Kings xxi. 13. S. Aug., Muis, &c.—Achis alone is styled king among the Satraps. Those who ruled over the Philistines generally bore the title of Abimelech, as the Egyptian monarchs had that of Pharaoh. Bert. Gen. xxi. 22. C. W.—This psalm is alphabetical. The last verse beginning with *p*, is supernumerary, and may belong to the next psalm. See Psal. xxiv. C.

VER. 2. *Mouth.* The just praise God in adversity, as well as in prosperity. W.—David had lately been delivered in a wonderful manner. C.

VER. 3. *Praised.* Heb. "glory." Psal. xxxi. 11. H.—Others, seeing my treatment, will give praise to thee, the Author of all good, (C.) and I shall be praised while I serve thee. W.

VER. 4. *Together (in idipsum).* "If you love God, draw all to the love of God." S. Aug.—The multitude will not diminish his attention to you. C.

VER. 5. *Troubles.* Heb. "fears or straits," *angustus*. S. Jer. H.—The Vulg. adopts the Alex. Sept. *θλίψεις*: the Vatican copy has, *παροικίας*, "habitations," at Nob, Gad, &c. Seek the Lord, while he may be found. Isa. lv. 6.

VER. 6. *Come,* "by faith and good works." S. Jer.—*Enlightened.* Heb. also, "flow together." S. Jer.—You need not be afraid of impoverishing him. C.

VER. 7. *This.* I myself, whom you beheld in the midst of afflictions. H.—Poverty is a great inducement for God to show mercy. Bert. The poorest may approach with out fear. W.

VER. 8. *Encamp.* Lit. "send." H.—This is explained of Jesus Christ by S. Aug. and S. Jerom. C.—Hob. and Sept. (*παρεμβάλλει*) intimate that the angel himself shall encamp round God's servants, so that no evil shall come near them. H.—This has often been verified. Gen. xxxii. 1, and xlviii. 16, and 4 Kings vi. 16, &c. C.—One angel is here represented as equal to a great army. A Prot. commentator observes, that David attributed his escape to the protection of an angel, and was very thankful for it. We see, therefore, what advantages we may derive from the blessed spirits? What then should hinder us from addressing our prayers to them? Bert.

VER. 11. *Rich of this world,* (1 Tim. vi. 17. M) are often poor in spiritual gifts. W.—Those who are poor in both respects, are truly miserable, (H.) since they cannot satisfy their craving appetite. But the prophet admires those who are poor in spirit, whether they have many possessions or not. Bert. *The fear of the Lord is his treasure.* Isa. xxxiii. 6.—Heb. "the lions have wanted." S. Jer.—This may have been the case: yet those who fear God shall be fed; or the rich may be designated by the name of lions' whelps, on account of their power

13 *Who is the man that desireth life: who loveth to see good days?

14 Keep thy tongue from evil, and thy lips from speaking guile.

15 Turn away from evil, and do good: seek after peace, and pursue it.

16 The eyes of the Lord are *upon the just: and his ears unto their prayers.

17 But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

18 The just cried, and the Lord heard them: and delivered them out of all their troubles.

19 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

20 Many are the afflictions of the just; but out of them all will the Lord deliver them.

21 The Lord keepeth all their bones, not one of them shall be broken.

22 The death of the wicked is very evil: and they that hate the just shall be guilty.

23 The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

PSALM XXXIV.

JUDICA DOMINE NOCENTES ME.

David, in the person of Christ, prayeth against his persecutors: prophetically foreshowing the punishments that shall fall upon them.

1 For David himself.

JUDGE thou, O Lord, them that wrong me: overthrow them that fight against me.

* 1 Pet. iii. 10.—b Eccl. xv. 20, Heb. iv. 13.

2 Take hold of arms and shield: and rise up to help me.

3 Bring out the sword, and shut up the way against them that persecute me: say to my soul: I am thy salvation.

4 *Let them be confounded and ashamed, that seek after my soul.

Let them be turned back and be confounded, that devise evil against me.

5 Let them become as dust before the wind: and let the angel of the Lord straiten them.

6 Let their way become dark and slippery; and let the angel of the Lord pursue them.

7 For without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul.

8 Let the snare which he knoweth not come upon him: and let the net which he hath hidden catch him: and into that very snare let them fall.

9 But my soul shall rejoice in the Lord; and shall be delighted in his salvation.

10 All my bones shall say: Lord, who is like to thee?

Who deliverest the poor from the hand of them that are stronger than he; the needy and the poor from them that strip him.

11 Unjust witnesses, rising up, have asked me things I knew not.

12 They repaid me evil for good: to the depriving me of my soul.

* Infra, xxxix. 15.

PSAL. XXXIV., &c. VER. 1. *David.* Some of the Greek copies add, "psalm," and "unto the end." It was composed during the persecutions of Saul, &c., and is applied by the Fathers to Jesus Christ, who quotes ver. 19, (John xv. 25. C.) and it seems to be in the same state with several others, which speak of his sufferings. Bert.—The expressions are very animated, and though vengeance was not so strictly forbidden under the old law, (Matt. v. 44,) yet we may explain them as predictions. Theod.—David always evinced the greatest moderation, (Psalm vii. 5,) and treated even Saul with the utmost respect. What he says, therefore, was dictated by a sincere desire of their conversion, and that they might prevent eternal torments; as well as to set the conduct of God in a proper light, and to encourage the virtuous. Asterius. C. Judge. Heb. "plead." I do not wish them to be condemned unheard. C.—A vindictive person does not thus commit his cause to God. Jesus Christ was all mildness. But in the spiritual warfare, we may well address these words to God, (Bert.,) who is often represented as a mighty warrior. Exod. xv. 3. C.

VER. 3. *The way.* This may be implied by the word *conclude*, which Houbigant rejects, observing that S. Jerom has *præoccupat*, (Bert.,) as it is in the Par. ed. 1533. H.—But I find *præcipita* Bert.—"Prevent" the designs, stop the passage, or "hurl my persecutors headlong." H.—"Take offensive weapons. He foretells the ruin of those who persecuted the Church. W.—Salvation, though my enemies deny it. Psalm. iii. 2.

VER. 4. *Let them.* So most people render the Heb., though it may be understood in the future, (Bert.,) as Montanus translates. H.

VER. 5. *Dust.* Heb. *mutz*, small "chaff." Psalm. i. 4. Vatab.—*Angel.* The evil spirits are employed to punish the wicked, as the good protect the just. Psalm. xxxiii. 8. Some Fathers have supposed that every man was attended by a good and a bad angel. Hermes 2., Orig. 35. in Lu., S. Greg. Nys. vit. Mos., Cassian viii. 17, and xiii. 12.—But the Church admits the power of the wicked spirits only against those who take part with them, or "as far as God allows them" (S. Jer.) to tempt. The devil is like a dog chained down, which can bite none but those who come within its reach. S. Aug.

VER. 7. *Their.* Lit. "the destruction of their net." H.—Some would translate *setteth*, "the pit of," &c. But the Sept. is preferable; and *epre* means they have "covered with shame," as well as *deg* for my soul. Bert.—*Put* ought to be removed to the latter part of the verse. Saul laid many falsehoods to the charge of David, (C.) and insidiously sought his ruin. H.

VER. 10. *Lord.* Some Latin copies repeated this, while others in the original passed over the word entirely. S. Jer. ad San.—"Be thou my life whom I always seek." S. Aug.—*Poor*, in general, or David, who was supplied by Abimelech with food. 1 Kings xvi. 3. C.

VER. 11. *Not.* Accusing me of disloyalty, &c. Flaminius.—We must not imagine that David was cited to the bar. This is admirably explained of Jesus Christ at the tribunal of Pilate, (C.) and of the high priests. H. Mat. xxi.

and avidity. C.—*Good.* If the saints be sometimes deprived of provisions, they know that it is better for them; as God directs all for their good. H.

VER. 13. *Good days.* S. Peter (1 Ep. iii. 10) adopts this sense, though the Heb. is rendered, "and desireth days, that he may see good." The apostle shows that heaven is here principally meant, though a virtuous life is the best to procure even present happiness. Bert.—Many of David's followers probably confined their views to the latter. C.

VER. 14. *Guile.* He very properly begins with regulating the tongue, as this member may prove very dangerous. Prov. xvi. 21; James iii. 5. By detraction, it wounds three people; and it causes no less evil by flattery. C.

VER. 15. *Good.* It will not suffice to refrain from criminal actions. Psalm xxxvi. 27.—*Peace*, both private and public. Jer. xxix. 7. C.—A person may, notwithstanding, have much to suffer. But S. Peter prevents this objection, by proclaiming those happy who suffer for justice' sake, ver. 14. Bert.—Good works are necessary as well as faith. W.

VER. 16. *Eyes.* S. Basil understands the angels. God protects his servants, (H.) while he treats the wicked with severity. C.

VER. 17. *To cut, &c.* S. Peter leaves this out; perhaps because temporal punishments would not be so often inflicted upon the wicked under the new law; as God tries his faithful, and teaches them to wait his judgment, when all will be treated according to their deserts. Bert.

VER. 18. *Just.* This word is omitted in Heb., but it is supplied by all the versions; which shows that the original is not perfect. Bert.—If it were left out the passage would refer to the wicked, ver. 17. Yet S. Jerom found the Heb. in this state. H. *Troubles.* Many experienced the Divine protection in a wonderful manner, and though others fell victims of persecution, (Heb. xi. 36) yet they were perfectly resigned to God's will, (Bert.,) and thus obtained their wishes, receiving a better reward in eternity. C.

VER. 19. *Them.* Heb. "broken-hearted;" to the humble and distressed. H.—God is very near to such. C. Psalm. i. 19, and xc. 15. See S. Polyc. ad Phil. ii.

VER. 20. *Many.* David was too well informed to promise that the just would experience no affliction: but it will not last for ever. C. Heb. xii. 6. If God seem to forsake them for a time, he gives them interior strength, and will at last crown his own gifts. W.

VER. 21. *Broken.* Their virtue, which is denoted by the bones, (M.) shall not sink under torments. So Christ encouraged his disciples, by assuring them that a hair of the r head should not perish. Matt. x. 30. S. Aug. C.

VER. 22. *Evil, or "bad."* Chal. Heb. also, "malice shall slay the wicked." They can attribute their misfortunes only to their own misconduct. Bert.—*Guilty*, and shall be treated as criminals; a fate which the just shall never experience, ver. 23. The death of Saul seems to be foretold. C.—The wicked are forced to quit the world and their bodies which they have idolized, and are hurled into everlasting fire. S. Bern.

13 But as for me, when they were troublesome to me, I was clothed with hair-cloth.

I humbled my soul with fasting; and my prayer shall be turned into my bosom.

14 As a neighbour and as an own brother, so did I please; as one mourning and sorrowful, so was I humbled.

15 But they rejoiced against me, and came together: scourges were gathered together upon me, and I knew not.

16 They were separated, and repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

17 Lord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

18 I will give thanks to thee in a great church; I will praise thee in a strong people.

19 Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, and wink with the eyes.

20 For they spoke indeed peaceably to me: and speaking in the anger of the earth they devised guile.

21 And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

22 Thou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

23 Arise, and be attentive to my judgment: to my cause, my God and my Lord.

24 Judge me, O Lord, my God, according to thy justice, and let them not rejoice over me.

a John xv. 25.

VER. 12. *Depraving sterilitatem* H. — H. b. denotes the condition of one who has lost a husband or father. I had exposed my life for the welfare of the state, and of those who now seek my ruin. C. — Yet David was not slain. This was verified in our Saviour. W. Sept. have *derisum*, "loss of children;" as Christ was abandoned by his disciples. M.

VER. 13. *To me* Heb. also signify, "when they were sick," which manifests a more heroic character; though yet it is not natural to suppose that David would assume these robes of penance when he was under affliction, as S. Jerom intimates, *cum infirmus esset*. Bert. — *Beati* I see receive a vengeance from my prayer, if it be of no service to my enemies. Genes. I. 10. 6. M.

VER. 14. *Placui, conplacuiham*, "treat lovingly." H. — Vulg. follows the regimen of the Sept. *conplacuiham*, which may govern an accusative case. Heb. is plainer, "I walked," (Bert.) or "behaved myself as though he had been my friend or brother." Prot. H. — Sept. seem to have explained *am*, "truly," instead of *mother*; as the points would determine the H. b. "Like one who bewails his mother" (Bert.); or "like a mother mourning, I bowed down in grief." S. Jer. C. — Such was the conduct of David, the figure of the Messiah; so that the expressions which seem too strong, must not be taken for imprecations. Bert. — Christ was the good Samaritan who rebuked the wounded man. Luke x. W. — S. Paul, a mourner, as to weep with those who weep. Rom. xii. 15. M.

VER. 15. *Apert me* Heb. "in my distress" (H. b. g.) or "infirmitas." S. Jer. — Thus was my kind attention repaid. H. — My enemies became only the more insolent, and stood more beside me, to show their contempt. C. — *Scourges* Heb. also, "afflictions," (Bert.) *nocum*, people stricken, gathered themselves upon me, and I knew not. Mont. H. — The Rom. psalmists have, "and they were ignorant," *ignoraverunt*. C.

VER. 16. *Separated*, and could not agree in their testimonies. This may be one meaning of *he'u* as it has several. Bert. — They did *tear* me, and ceased not, (10,) with hypocritical mockers in feasts they gnashed." &c. Prot. H.

VER. 17. *Ole* Sept. "daughter." Aquila, "solitary" *μοναχική*. Prot. "darling," as my soul which is so desolate. Psal. xxi. 21. H. — No Christ said, *Why hast thou forsaken me?* Matt. xxviii., not affording me such consolation as other saints enjoy in their agony. W.

VER. 18. *Strong g g* Heb. *g g* numerous, (1 Mac. 1. M.) and "weighty," (H. b.) which is the consequence of great numbers. Bert., and of virtue. S. Aug. understands the Church, which is not carried away like chaff before the wind. A. — *Resurrection* is foretold, (ver. 17,) and here the Church is glorified. W.

VER. 19. *Wrongfully* Heb. "lars." (S. Jer. H.) alluding to Saul, &c. C. — Christ explains this of himself. John xv. W. — *Who* Some supply a negation. Bert. — "Neither let them wink with the eye who," &c. Prot.

VER. 20. *Spoke* Heb. adds *ta*, "not." But it may be better explained as an interrogation, "Have they not spoken?" &c., as the enemies used deceit. Houbig. Bert. — *Earth* The word is omitted in Sept. Rom., S. Aug., &c. H. Theodore reads it, and it is in all the other Greek interpretations, and in the Arab.

25 Let them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

26 Let them blush; and be ashamed together, who rejoice at my evils.

Let them be clothed with confusion and shame, who speak great things against me.

27 Let them rejoice and be glad, who are well pleased with my justice: and let them say always: The Lord be magnified, who delight in the peace of his servant.

28 And my tongue shall meditate thy justice, thy praise all the day long.

PSALM XXXV.

DIXIT INJUSTUS.

The malice of sinners, and the goodness of God.

1 Unto the end, for the servant of God, David himself.

2 **T**HE unjust hath said within himself, that he would sin: there is no fear of God before his eyes.

3 For in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

4 The words of his mouth are iniquity and guile: he would not understand that he might do well.

5 He hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

6 O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds.

b Supra, alt. 3.

and Syriac. C. — Heb. "they devise deceitful matters against them that are quiet (fragrant, divided, &c.) in the land." Prot. or "in the plunder of the earth they devise deceit." S. Jer. H. — They appear friendly, but when alone they talk to the earth, like people in deep study and full of passion. C. — This *terrestrial anger* is the source of much evil. Bert. — The Jews and Herodians said, *Master*, &c., designing to inveigle our Saviour. Matt. xxi. The priests and Pharisees also accused him boldly, and instigated the people to demand his crucifixion. W.

VER. 21. *Love, rage* Heb. *cae*. H. — This term occurs ten times in Scripture, and denotes the joy felt in the destruction of an enemy. Thus the Jews insulted over Christ expiring on the cross. Bert.

VER. 22. *Delit*. I have chosen thee for my judge and protector. C. — Pronounce sentence if they be in the right; and if not, rescue me from their fury. H.

VER. 23. *It is well*, occurs only once in Heb., where it may be imperfect as many versions supply the second. Bert.

VER. 24. *Great*. S. Aug. reads "malicious." C. — At the day of judgment the wicked will be condemned. W. — If this judgment were not to take place, religion would be a fable; as impiety is not always punished in this world. Bert.

VER. 27. *Them*. The blessed in eternal glory. W. — *Justice*. Or was that sentence may be pronounced in my favour. C. — *Delight*. Heb. "who delights." S. Jer. H. — But the Greek interpreters read as we do. Bert.

VER. 28. *Meditate*. Heb. word is used to signify speaking with reflection. C.

PSAL. XXXV., &c. VER. 1. *Himself* Psalm is understood. It is expressed in S. Amb. and S. Jerom. (C.) and in the Alex. Sept. H. — David gloried in the title of servant of the Lord, though he bore the sceptre. Psal. xvi. Bert. Psal. cxv. 10. M.

VER. 2. *Himself*. Heb. *lobi*, "in my heart." But this is visibly incorrect, and we should substitute *lobu*, as S. Jer., Chal., Syr., &c. have done. C. — Yet Sym. translates, "concerning the disorder of the impious within, my heart has said, there" &c. Heb. may also signify, "the transgression of the wicked earth within my heart." Prot. H. — I am inwardly convinced how great the malice of the wicked may be. It touches me to the very heart. Both senses are good. The wicked are bent on evil, and this fills the virtuous with grief. Bert. — *Epis*. They sin publicly, (Psal. xlii. 1. C.) and on purpose, preferring vice before virtue, (W.) and constantly bent on doing evil, so that they become odious to all. M.

VER. 3. *Unto hatred*. That is, hateful to God (Ch.) and man (H.); or that he may be able to hurt, a. Heb. also may insinuate. Bert. — Sept. "to find and hate his iniquity." But he acts not with sincerity. He wishes to defend his evil ways. S. Aug., &c. — He still flatters himself with impunity. Psal. ix. 25, or x. 11. To find, often means to punish. Gen. xiv. 10, &c. C. — God frequently abandons those who sin through malice. W.

VER. 4. *Well*, to those in distress. Psal. xl. 2. Though wise enough in worldly concerns, he seemed quite ignorant when any virtuous actions were proposed. C.

VER. 5. *Set himself*, "persevering" in wickedness. S. Aug.

7 Thy justice is as the mountains of God, thy judgments are a great deep.

Men and beasts thou wilt preserve, O Lord: 8 O how hast thou multiplied thy mercy, O God!

But the children of men shall put their trust under the covert of thy wings.

9 They shall be inebriated with the plenty of thy house; and thou shalt make them drink of the torrent of thy pleasure.

10 For with thee is the fountain of life; and in thy light we shall see light.

11 Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12 Let not the foot of pride come to me, and let not the hand of the sinner move me.

13 There the workers of iniquity are fallen, they are cast out, and could not stand.

PSALM XXXVI.

NOLI ÆMULARI.

An exhortation to despise this world; and the short prosperity of the wicked; and to trust in providence.

1 A psalm for David himself.

BE not emulous of evil doers; nor envy them that work iniquity.

2 For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3 Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

VER. 6. *Clouds.* The mercy of God is great, and his fidelity indisputable. C.—God does not leave the most wretched sinner without some good motions, and sufficient grace, that they may repent if they do not harden their own hearts. He has promised such helps, and is most ready and desirous to receive again the penitent sinner. W.

VER. 7. *Of God.* A title which is often given to things of superior excellence. —*Deep.* After praising the mercy of God, the psalmist expresses his admiration of his inscrutable justice. Rom. xi. 33. C.—*Preserve, salvabis.* The latter are designed only for man's benefit, and will end with time. H.—But man is destined for eternal happiness, ver. 9. C.—God wishes the salvation both of the learned and of the ignorant, (S. Jer. W.) of the Jew and Gentile, (Arnob. 1 Tim. iv. 10,) of good and bad. He makes us sin to shine on him. Matt. v. 45. Euseb. P. cat. C.

VER. 8. *O how.* So the Heb. and Sept. read *quoniam modum* *habet* *is* *is* (Bert.) signify "as." God has given such proofs of his great mercies to all. I.—*Of men.* People must lay aside their superiority and resemblance with brutes to obtain the eternal joys which are prepared for men. W.

VER. 9. *House.* In the temple, (C.) or in the Church of God. S. Amb.—The pleasure enjoyed in the communion of saints (H.) is but a foretaste of what may be expected in heaven. C.

VER. 10. *With thee, Lord, is the fountain of life, Jesus Christ—See light,* or the Holy Ghost. S. Amb. Treat. We shall see thee, Father of light, in thy Son. Orig. Pr. i. 1. C.—Light and life denote all happiness. C.

VER. 11. *Justice and mercy* are here of the same import. Bedar. Mus.—Deliver us from captivity, and extend thy mercies to all thy people. C.—*Heart.* Many who have sufficient learning, are destitute of this better quality. The right of heart are always more knowing than those who are only learned in speculation, and puffed up with pride. Bert.

VER. 12. *Sinner.* Heb. and Sept. "sinners" who are always striving to supplant the just by pride and evil example. Bert.—Let me not listen to their wicked advice. S. Aug.

VER. 13. *There.* The devil fell by pride, and man by his persuasion. Neither can escape punishment. W.—*There,* in heaven, (S. Jer.) and in paradise, pride proved fatal (C.); where it will be punished in hell. S. Amb.—Pride and injustice will entail destruction upon our persecutors. Babylon shall shortly fall a prey to Cyrus. C.—*Stand.* Heb. *kum,* "rise again."

PSAL. XXXVI. &c. VER. 1. *Himself.* Heb. has simply, "for David," (C.) as well as the Greek of the Vul. This psalm is a placet. The Syriac, Sept. &c., read, (ver. 28.) *the unjust*, &c., *and me*, a word which seems now to be deficient in the Heb., which has no verse beginning with *C*. Some other derangement has taken place. Houbig. The prophet has comprised several ideas in alphabetical order, to wit, the memory, (Bert.), and to excite attention. W.—*Emulous.* Heb. "I fret not myself." Prot. "Mangle not with" (Bert. Pagnin); "contend not." S. Jer. I.—*Envy.* Their splendour is deceitful. C.—Be not, therefore, seduced (H.) to imitate the wicked, (M.) nor offended that they should prosper here. W.

VER. 2. *Wither.* Heb. "be cut down." C.—*Fall.* Heb. "wither." S. Jer.

4 Delight in the Lord, and he will give thee the requests of thy heart.

5 Commit thy way to the Lord, and trust in him, and he will do it.

6 And he will bring forth thy justice as the light, and thy judgment as the noon-day. 7 Be subject to the Lord, and pray to him.

Envy not the man who prospereth in his way; the man who doth unjust things.

8 Cease from anger, and leave rage; have no emulation to do evil.

9 For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

10 For yet a little while and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

11 But the meek shall inherit the land, and shall delight in abundance of peace.

12 The sinner shall watch the just man: and shall gnash upon him with his teeth.

13 But the Lord shall laugh at him: for he foreseeth that his day shall come.

14 The wicked have drawn out the sword: they have bent their bow;

To cast down the poor and needy, to kill the upright of heart.

15 Let their sword enter into their own hearts, and let their bow be broken.

* Matt. v. 4.

H.—Thus admirably describes the transient glory of sinners. Isa. xl. 6, James i. 10. C.—All life is short. W. 1 Pet. i. 24. M.

VER. 3. *Hakes.* Sept. and Houb. read *amuse*, "abundance" Heb. begins with *a*. The sense is much the same. Bert.—"Thou shalt feed on faith," (S. Jer.) or "necessarily." S. Aug.—The Jews entertained the greatest desire of the promised land. C.—It may here denote our soul, (Orig.) the Church, (S. Aug.) the Scriptures, (S. Athan.) or heaven. S. Jer., &c. C.—Trust in God, and be content. He will give thee what is requested. W.

VER. 4. *Heart.* Provided they be rational. S. Aug. He will enable thee to repose in peace, and to taste innocent pleasures in the Lord. C.

VER. 5. *Commit.* Lit. "lay open." Heb. "roll." H.—This expresses the most unbounded confidence. Psal. lvi. 23; Prov. xvi. 3.—*Do it.* Whatever may be proper. He will display thy justice, (ver. 6.) and free thee from anxiety, (C.) taking care of thee. 1 Pet. v. 7. M.

VER. 6. *Day.* This will appear at the last judgment. S. Aug.

VER. 7. *Be.* Heb. *dum*, begins only this verse with *d*. The other letters occupy two verses, (Bert.) the second of which may commence with any of the letters. H.—"Be silent to the Lord; wait for him." S. Jer. H.—If he should suffer thee to be afflicted, *enry* not those who are in a more prosperous condition, nor give way to indignation. ver. 8. C.—None can be truly subjected to God, who do not comply with his laws and pray. Orig. S. Aug.—We must wait patiently for his aid. Lam. iii. 26; Isa. xxi. 15. "Allow the gods to judge what's best for us." Juv. Sat. 13. H.

VER. 8. *Enry.* Repining (M.) at the ways of Providence, &c. Chap. v. 1.—Reflect on God's will. H.—*Laboras; sed in vanum.* S. Aug.—Heb. "be not angry nevertheless," a word which licentious deems useless to do evil" (Mont.); or "against the wicked," (Prin. diss.) as *tera* may perhaps signify; though it is more usually taken for a verb, as the points decide. Bert.

VER. 9. *Lana* of the living. W.—David knew that many truly pious people would never obtain riches in the land of Chanaan, even though they might have remained there, if the nation had been faithful. He therefore comforts them with the prospect of a better land. If this were not the meaning, the Church would put these canticles in the mouth of her children to little purpose. Bert.

VER. 10. *While.* Till the day of judgment. Orig. S. Amb.—*And shalt.* Heb. "and it shall not be." Prot. "it, or he shall not survive." S. Jer. H.

VER. 11. *Meek.* Heb. *anani*, also means "the afflicted." Bert.—Captives, ye shall be reinstated in your dear country. Our Saviour alludes to this text, (Matt. v. 4.) and the Fathers beautifully explain it of heaven. Euseb. S. Aug. C.

VER. 12. *Watch.* Heb. "plot against." H.—*Teeth.* In rage to destroy him, (C.) whose virtue is a continual censure of his impiety. 11.

VER. 13. *Laugh.* This expression is often used to denote the triumph of Divine justice, whose day will set all right: *that day* (2 Tim. iv. 8) which ought to be constantly before our eyes. Bert.—God cannot indeed mock at any one. C.—But the wicked "deserve scorn and vengeance." H.—*Digni sunt ut irideantur in vultu.* S. Jer.

VER. 14. *Heart.* Heb. "of way." Prot. "such as be of upright conversation." Only those whose heart is pure will observe the right path. H.

16 Better is a little to the just, than the great riches of the wicked.

17 For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

18 The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

19 They shall not be confounded in the evil time; and in the days of famine they shall be filled: 20 because the wicked shall perish.

And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing, and vanish like smoke.

21 The sinner shall borrow, and not pay again: but the just showeth mercy and shall give.

22 For such as bless him shall inherit the land: but such as curse him shall perish.

23 With the Lord shall the steps of a man be directed, and he shall like well his way.

24 When he shall fall, he shall not be bruised, for the Lord putteth his hand under him.

25 I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26 He showeth mercy, and lendeth all the day long; and his seed shall be in blessing.

27 Decline from evil, and do good; and dwell for ever and ever.

28 For the Lord loveth judgment, and will not forsake his saints: they shall be preserved for ever.

The unjust shall be punished, and the seed of the wicked shall perish.

• Prov. xxxi. 26.

VER. 16. *Wicked.* Heb. "of many wicked," or "of the impious great ones." H. Woe to the just man hath, is preferable to the immense riches of sinners, acquired by injustice. The wicked are never satiated. Eccles. iv. 8; Prov. xiii. 25. Riches are a dangerous temptation, (C.) and the sentence is generally true, "every rich person is either unjust, or the heir of one who has been such," (H.) *aut hæres injusti.* S. Jer.—It is difficult for the rich to enter heaven, and the unjust are certainly excluded. Yet if we confined our views to this world, it is evident that the rich may better procure the sweets of life. Bert.

VER. 17. *Arms of the body, brachia.* All that they have admired perishes in death, (C.) while the just men possess true riches.

VER. 18. *Days, or "ways,"* according to some copies of Sept., S. Aug., &c. God approves the conduct of the just. He takes notice of the time of their sufferings, and comforts them during life, (C.) *yea for ever.*

VER. 20. *Smoke.* All their riches shall vanish, and their works be disregarded by God. But they will not be annihilated, as they would desire; otherwise the justice of God would not be executed on them. Bert. There is a continual antithesis between the good and bad. The latter shall shortly lose all their splendour. Heb. "shall be as the fat of lambs, consumed and reduced to smoke." H.—S. Jeron seems to have read differently, "boasting like uncorne, they shall be consumed, as smoke, they shall be consumed." Syr. and Chal. intimate that they shall be like victims, "fattened" for slaughter, and burnt. C.

VER. 21. *Give.* Having both the will and the power to be liberal. H. "He shall lend without expecting any advantage, while the wicked falls into such misery as not to be able to pay his debts. This is not always the order of Providence. C.—But the just is often enabled by economy to relieve his brethren, at the same time that the libertine wastes his estate, (Bert.) or at least unjustly defers to pay his debts. M

VER. 22. *Bless him.* The just, (ver. 21. Prin. disc.) or rather the Lord, ver. 20. Bert.—"Are blessed of him," &c. S. Jer. Chal. H.

VER. 23. *With.* Or by the decrees of the Lord. The Heb. and Sept. have, "By," *παρά,* Bert.—God gives grace to do all good, (Prov. xvi. 9. C.) and *likes the way* which He points out. The just also find the greatest consolation in virtue. H.

VER. 24. *Him.* To break the fall. Heb. "the Lord upholdeth him with his hand." Prot. H.—The just man is like a courageous wrestler, who may slip, but yields not. Orig. Euseb.—His fall is not mortal, (C.) though he may be guilty of venial sin. Prov. xxiv. W.

VER. 25. *Seeking,* in var. H.—Rom. and Gothic Ps. read, "wanting." Nothing was more unusual under the old law than the extreme distress of the just, yet Job and Lazarus were reduced to it. They were not, however, discon-

29 But the just shall inherit the land, and shall dwell therein for evermore.

30 *The mouth of the just shall meditate wisdom; and his tongue shall speak judgment.

31 *The law of his God is in his heart and his steps shall not be supplanted.

32 The wicked watcheth the just man, and seeketh to put him to death.

33 But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

34 Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35 I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36 And I passed by, and lo! he was not: and I sought him, and his place was not found.

37 Keep innocence, and behold justice; for there are remnants for the peaceable man.

38 But the unjust shall be destroyed together: the remnants of the wicked shall perish.

39 But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

40 And the Lord will help them, and deliver them: and he will rescue them from the wicked; and save them, because they have hoped in him.

PSALM XXXVII.

DOMINE NE IN FURE.

*A prayer of a penitent for the remission of his sins.
The third penitential psalm.*

1 A psalm for David, for a remembrance of the sabbath

b Isa. li. 7.

test. C.—It is certain that there were *poor* among the Jews (Deut. xv. 11); and who would assert that they were all wicked, or the children of such? Yet the prophet had not witnessed (C.) any person renowned for virtue reduced to this condition, (H.) though he does not deny but it might be possible. C.

VER. 26. *Lendeth.* "To receive interest," *δανείζει,* from God. Prov. xix. 17. S. Aug., &c. C.—He maketh known the Divine word. Orig.

VER. 27. *Dwell* in the land of the living, rather than in that of promise, from which many just people were banished during the captivity. Bert.—He who complies with these two conditions will inherit heaven. W

VER. 28. *Saints.* Heb. "merciful ones." He will free them from captivity. C.

VER. 31. *Supplanted.* The devil shall have no advantage over the just, (C.) who aim constantly at perfection. Orig.

VER. 32. *Death, mortification.* Some read *perdere, or occidere.* The wicked are constantly laying snares for destruction, (C.) and to draw others into mortal sin. W.

VER. 33. *Judged,* "by him." *Ill* seems to be superfluous (Bert.); or it implies that God will reverse the sentence of wicked judges. H.—The mistakes of human tribunals prove the necessity of a general judgment. Bert.

VER. 35. *Cedars, &c.* Sept. have read differently from the present Heb., and present a more beautiful sense. C.—Prot. "and spreading himself like a green bay-tree, (marg. or 'a green tree that groweth in his own soil,') yet he passed away, and lo," &c. H. *-Azrē,* denotes an evergreen, (Rabbins,) "a laurel covered with verdure." C.—Houbigant has "a cedar," *arze.*

VER. 36. *I passed.* This is better than the Heb. "it has passed," *transiit,* as a tree changes not its place, and all the ancient interpreters agree with us. Bert.—*this place,* is not expressed in Heb. But it implies that every vestige of the proud is soon lost. H.

VER. 37. *Remnants, or rewards.* W.—Heb. *azrith,* "the reward," (Pag.) "the last end of man is peace," (Mont. H.) or "the posterity (ver. 38) of such a man shall be happy." C. "There are future things for the peaceful." Sym.—The expectations of the just are not confined to this world. They have something laid up for heaven, whereas the wicked have nothing. H.—These lose all by death; and the thought makes them take refuge in the foolish hope of being annihilated. Bert.

VER. 39. *Salvation.* This is an effect of God's grace. W

PSAL. XXXVII., &c. VER. 1. *For a remembrance,* viz. of our miseries and our sins; and to be sung on the sabbath day. C.—It contains an excellent model for penitents, (C.) to enable them to retain peace of conscience, (S. Greg.) and paradise, from which they are banished by sin. S. Aug.

2 **R**EBUKE me not, O Lord, in thy indignation; nor chastise me in thy wrath.

3 For thy arrows are fastened in me: and thy hand hath been strong upon me.

4 There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

5 For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6 My sores are putrified and corrupted, because of my foolishness.

7 I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

8 For my loins are filled with illusions: and there is no health in my flesh.

9 I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10 Lord, all my desire is before thee, and my groaning is not hidden from thee.

11 My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

12 My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood afar off: 13 and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

14 But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

15 And I became as a man that heareth not: and that hath no reproofs in his mouth.

* Supra, vi. 2.

VER. 2. *Wrath.* God is incapable of passion: but man deserves to be treated with the utmost rigour; and this David deprecates, begging that God would act rather like a physician in his regard. Theod. C.—The same petition occurs in Psalm vi.; and this ought to caution people not to make imprecations, since God's judgments are so terrible. Bert.—S. Aug. and S. Greg. explain this text of the fire of hell, and of purgatory. 1 Cor. iii. 15. H.—Though some be saved by the latter, "yet is it at the more grievous than whatever man can suffer in this life." S. Aug.—"I esteem that transitory fire more intolerable than all present tribulation." S. Greg. W.—We may therefore pray, "Here burn." &c. with the same S. Aug., who assures us, (Gen. xxi. Man i. 20) that "he who cultivates not the field of his soul, will, after this life, experience either the fire of purgation or eternal punishment." H.

VER. 3. *Arrows.* Afflictions, (W.) or the word of God, which convert the sinner. S. Aug.—The admonition of Nathan had made the deepest impression on David. He was also visited by sickness, like Job vi. 4. and xix. 21.

VER. 4. *Sins.* These occasion my great affliction, when I reflect on thy justice. W.—I chastise myself. Euseb.—S. Aug. explains all this of original sin. C. Jesus bore the weight of all our sins, which are above our comprehension. Ver. 5. Bert.

VER. 5. *Me.* They press upon me like a deluge or huge weight. C.—The sin of David had many aggravations. Bert.—His punishment was also great. C.

VER. 6. *Foolishness, or sin.* Shame has made me conceal the state of my soul; and hence the evil has increased. S. Jer., &c. C.—The poisoned wound has infected other parts which were sound (W.): *eburuth* denotes sores, or "wounds on flesh or mortifying," (H.) rather than scars. M. All sin is properly styled foolishness, as no prudent man should commit any. Orig.

VER. 7. *End.* Heb. "exceedingly," while a person feels his state is not desperate. Bert.—*Sorrowful.* Heb. "in black," which may refer either to the mourning attire, (C.) or to the "countenance." Sym.

VER. 8. *Loins.* *Yeast,* as the Alex. and Comp. Sept. read, though the Vat. has *ψαλγ*, *ul.* (H.) with the Arab., &c.—*Illusions.* Heb. *nohla*, "burning," *laga*, "shameful ulcer." Houb. "Ignominy." S. Jer. H.—David acknowledges that the irregular motions of concupiscence were an effect of his transgression.

VER. 11. *Troubled.* Heb. "beats," *palpitat*. Houb.—*Itself.* Heb. "even they are," &c. H.—I was no longer endued with the spirit of prophecy, (S. Bas.,) all my conversion, (S. Aug.,) nor an object of favour. H.—I was abandoned to myself, (C.) quitting thy light. S. Amb. My eyes have been hurt by weeping. H. and maladies, (C.) while my heart is become so corrupt, that I do not relish or discern spiritual things. H.

VER. 12. *Have.* Heb. "over against my wound" (H.) or leprosy. C. Prot. "stand aloof from my sore." H.—But the original means rather "near to"

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord, my God.

17 For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18 For I am ready for scourges: and my sorrow is continually before me.

19 For I will declare my iniquity: and I will think for my sin.

20 But my enemies live, and are stronger than I: and they that hate me wrongfully, are multiplied.

21 They that render evil for good, have detracted me, because I followed goodness.

22 Forsake me not, O Lord, my God: do not thou depart from me.

23 Attend unto my help, O Lord, the God of my salvation.

PSALM XXXVIII.

DIXI CUSTODIAM.

A just man's peace and patience in his sufferings; considering the vanity of the world, and the providence of God.

1 Unto the end, for Idithun himself, a canticle of David.

2 **I** SAID: I will take heed to my ways: that I sin not with my tongue.

I have set a guard to my mouth, when the sinner stood against me.

3 I was dumb, and was humbled, and kept silence from good things: and my sorrow was renewed.

4 My heart grew hot within me: and in my meditation a fire shall flame out.

Sept. may have read *u* for *i*, *in noga*. Bert.—But Sym. and S. Jerom translate, "stood against my leprosy, (H.) and my neighbour stood at a distance;" as if they had been afraid of the contagion. Job (xix. 13, 19) makes the same complaints. C.

VER. 13. *Violence.* Heb. "laid snares." This treatment might be expected from enemies, since friends proved so treacherous. H.—They would willingly have slain David. The will is often put for the deed. C.—*Things.* Endeavouring to engage me again in sin, being displeased because I had quitted their evil company (W.); or they raise their fortune, by causing dissensions in the state.

VER. 14. *Mouth.* I utterly renounce all sin. W.—David would make no reply to Semel, (Theod.,) nor our Saviour to Pilate. C.—Silence is often the best defence. H.—Eagerness to justify oneself causes trouble and disedification. Bert.

VER. 16. *Hoped.* This was the reason of his silence. Bert.—He knew that God was in a manner engaged to defend those (C.) who rely (W.) wholly on Him; and he declared such to be his disposition. H.—*Hear me.* The same term *thune* means, "wait answer" (Mont.) as a judge and advocate. H.—God will one day manifest the justice of his elect. Bert.

VER. 17. *For.* On this account I turn to thee, and entreat thee not to suffer my enemies to gain the victory. W.—*My enemies* is not expressed in Heb. C.—I decline saying any thing in my own defence, lest I should offend God. M.

VER. 18. *Scourges.* Prot. to "halt," *lotsla*. H.—S. Jer. *ad plagas*. Chal. "for calamity." (Bert.) See Psal. xxxiv. 15. I speak not through impatience, as I know that my sins deserve still more. C.—I resign myself to thee. W.—This was admirably verified in Jesus Christ, the victim for our sins. C.

VER. 21. *Detracted me,* by insinuating that my repentance is hypocrisy. Another mode of detracting is by making known secret faults, (W.) as calumny imputes false ones. H.—*Goodness.* Sept. "justice." Many Greek and Latin copies add: "They have rejected me, the beloved, (Theod. Arab.,) as one dead, as an abomination."—*Forsake,* ver. 22. S. Amb. C.

PSAL. XXXVIII., &c. VER. 1. *Idithun* was one of the four chief masters of music, called Ethan, 1 Par. vi. 41, and Idithun, ib. xvi. 41. Some think that he was the author of this psalm; but it was rather given to him by David to sing. C.

VER. 2. *Tongue.* The matter is very delicate and important. James iii. 2. Prov. xviii. 21, Isa. xxxvi. 17; Eccl. xxi. 33, and xxviii. 28—*Me,* and was treating me with injustice and calumny. H.

VER. 3. *Renewed.* I was conscious of no offence against my enemies, (H.) but I reflected that I had forfeited my virtue, (Euseb.,) and therefore gave vent to my grief. H.

VER. 4. *Out.* This alludes to his sorrow for his sins, (Orig.,) or to the fire of charity, which is enkindled by meditation on the last end, &c., (ver. 2,) or

5 I spoke with my tongue: O Lord, make me know my end,

And what is the number of my days: that I may know what is wanting to me.

6 Behold thou hast made my days measurable: and my substance is as nothing before thee.

And indeed all things are vanity: every man living.

7 Surely man passeth as an image: yea, and he is disquieted in vain.

He storeth up: and he knoweth not for whom he shall gather these things.

8 And now what is my hope? is it not the Lord? and my substance is with thee.

9 Deliver thou me from all my iniquities: thou hast made me a reproach to the fool.

10 I was dumb, and I opened not my mouth, because thou hast done it. 11 Remove thy scourges from me.

The strength of thy hand hath made me faint in rebukes: 12 thou hast corrected man for iniquity.

And thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

13 Hear my prayer, O Lord, and my supplication; give ear to my tears.

Be not silent; for I am a stranger with thee, and a sojourner, as all my fathers were.

14 O forgive me, that I may be refreshed, before I go hence, and be no more.

rather, it means, that while he repressed his tongue, he could not but feel an inward zeal and indignation, (C) in consequence of grief suppressed. W.—See Jer. xx. 9. M.

VER. 5. *End*, as I desire to die, like Elias, 3 Kings xix. W.—The just have frequently expressed such sentiments, to move God to pity, (Job vii. 1; Psal. cx. 4,) though they wished to live, that they might praise God on earth, (C) if it were his will. H.

VER. 6. *Measurable*. Heb. "of a hand's breadth." H.—*Substance*. S. Jer. "life." Heb. "age."—*Living*. Heb. "standing." How well soever I may begin to be established. Prot. "at his best estate, is altogether vanity." S. Jer. H.—The wisest of men confirms this at large. Eccles. i. 2. C. James iv. 14.—"What is his long while which has an end?" C. pro Marco. M.

VER. 7. *Image*, "of God." S. Greg., &c. Heb. "in a shadow or darkness," where the fall of a leaf affrights him. Life is so short and miserable, why should we strive to heap up treasures? C.—*For whom*. Heb. "who shall gather," &c. H.—The term is used respecting harvest rat or glean money. C.—Heb. has *disquieted* in the plural, and the sense of the words in the singular, but S. Jerom agrees with us, *conturbatur*. et *torquetur a tristitia*. 1. —The prophet still utters complaints. One step further is necessary to restore peace. Lord. He acknowledges that his life is but a shadow, and that we ought not to grieve for temporal losses. W.

VER. 8. *Substance*. Sept. *hypocritas*. Heb. "hope." H.—I can depend only on thee. C.

VER. 9. *Thou hast*. Heb. *la*, "do not," *ne*, or *nonne*, or "hast thou not made?" &c. as the following verse intimates. Bert. Thou hast suffered me to be reproached by the foolish, who prosper in this world. W.—The *fool* may denote the devil, (S. Jer. Orig.,) and all the lovers of iniquity. Flam. C.

VER. 10. *It*. S. Aug. reads "me," conformably to some copies of the Sept., Arab., &c. C.—He is at a loss to explain the reason of the prophet, and suggests that this perhaps ought to be referred to the following sentence, "Because thou hast made me, remove," &c. H.—The Alex. and Vat. Sept. both have *me*. (H.), which is omitted in Complut. C.—David knew that he was scourged by Divine Providence. W.

VER. 12. *Spider*. S. Jer. "mote." Sym. "thou dissolvest like corrupt on his separable thing" (H.), which means the soul, (Bert.) or "beauty." Prot. Remorse of conscience and God's judgments make a man pine away.

VER. 13. *Where*. 1 Par. xxix. 15. I can expect aid from no other but thee. C. Have us our home. W.—"Life is a travelling from one." Platon Amico.

VER. 14. *More*. In a state to do good. W.—Grant me relief. Eccles. ix. 10; Job vii. 8. C.

PSAL. XXXIX, &c. *Psalm*. Prot. intimate that this is not in the Heb., but we find *mosuer*, "canticum," which is equivalent. H.—David speaks of his own restoration to health as a figure of Jesus Christ, who is principally intended. Heb. x. 7. The end of this psalm is nearly the same with the 68th. C.—Some admirably (Bert.) explain the words with relation to the revolt of Absalom. Bossuet—Others think it may refer to the captives (Ven. Bede,) to Daniel, or Jeremias, rescued from prison. See Theodoret, who explains it of men waiting for the general resurrection. It may express the sermons of the Church, when the persecutions ceased. Prot. ym.—Christ sometimes speaks in his own name, and sometimes in that of his members. S. Amb. S. Aug. C.—It is certain that David

PSALM XXXIX.

EXPECTANS EXPECTAVI.

Christ's coming, and redeeming mankind.

1 Unto the end, a psalm for David himself.

2 WITH expectation I have waited for the Lord, and he was attentive to me.

3 And he heard my prayers, and brought me out of the pit of misery and the mire of dregs.

And he set my feet upon a rock, and directed my steps.

4 And he put a new canticle into my mouth, a song to our God.

Many shall see, and shall fear: and they shall hope in the Lord.

5 Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities, and lying follies.

6 Thou hast multiplied thy wonderful works, O Lord, my God: and in thy thoughts there is not one like to thee.

I have declared and I have spoken: they are multiplied above number.

7 "Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

Burnt-offering and sin-offering thou didst not require

8 then said I, Behold I come.

In the head of the book it is written of me, 9 that I

• Heb. x. 5

had Christ in view; and if he allude to himself, it is only as the figure of him. Bert.

VER. 2. *Expectation*, or patience. H.—God has, at last, granted my request. VER. 3. *Misery*. Heb. "confusion," (Bert.) or "noise," (S. Jer. H.) from the greatest danger. Theod. *Dregs*. Mud. Jer. xxxviii. 6. S. Aug., &c., explain this of the Christian saved by faith from the sink of his sins. C.

VER. 4. *New*. Excellent. H.—I was before uttering complaints, now I give thanks with joy, for my health and conversion. C.—*Song*. Heb. "praise." The psalmist changes his language, which is no longer understood by worldlings. Bert. —*Many*. S. Aug. reads, *the just*, who take part in the welfare of their brethren (Psal. xxxi. 11,) while the wicked are filled with alarm at the ways of God, who humbles or exalts people as he pleases. C.

VER. 5. *Vanities*. Heb. "the proud, nor such as turn aside to lies." Prot. H.—All the world is vanity, (Psal. xxxviii. 6. &c. C.) though idolatry may be here meant. S. Cyr.

VER. 6. *Thoughts*, or designs "over us," as Heb. still. No one can fathom the counsels of the Lord. It is folly therefore, to attack his mysteries. H. C.—*Number*. Christ and his apostles preached so that many followed their doctrine. W.—David also had many witnesses of his gratitude. They crowded round him. —"I find no order before thee; if I would declare and number, they are more (incomprehensible) than can be counted." S. Jer. 11.—I am at a loss how to express myself, and must be content with the interior sentiments of gratitude. See Psal. lxx. 15. C.

VER. 7. *Sacrifice and oblation*. Neither bloody nor unbloody sacrifices of the law will do. M.—*Pierced ears*. Sept. and S. Paul read, *a body thou hast fitted to me*. Heb. x. 5. 11.—Nobisus mentions that he found the reading of the Vulg. in one Gr. MS. in Rus., &c.—The Arab. has both "Thou hast prepared a body for me, and opened my ears." C.—Both are, in effect, of Divine authority. The version adopted by S. Paul cannot be rejected, no more than the Heb., confirmed by the Vulg. We know not the reason why the Vulg. here abandons the Sept. The sense is much the same; the prophet noticing the entire obedience of the Messiah, (Bert.,) and the apostle comprehending his whole person. M.—His body was miraculous, (H.) and the incarnation the work of God. C.—Nothing could come up to his submission. "Thou hast dug ears for me," (S. Jer. H.) alluding to the custom of making slaves for ever, (Exod. xxi. 5,) or "thou hast fitted," (C.) opened, (Prot.,) my ears," enabling me to hear, and to obey. H.—The sacrifice of Christ was never interrupted, from the first moment of his incarnation. C.—He was always doing the will of his Father. H.—*And* is omitted in the Lat. version of S. Paul, *holocaustum pro peccato*, inadvertently, or rather to intimate that he was speaking of the holocaust of expiation. Heb. x. 6, 8, and xiii. 11, and Lev. xvi. 27. Bert. S. Aug. also admits only one species of sacrifice, "holocaustum likewise for sin." But others distinguish them from the victims designed to expiate the sins of individuals, (Lev. v., &c.,) of which the prophet also speaks. C.

VER. 8. *Head*, or *beginning*. Gen. i., John i., and viii. 25. S. Jer., &c., or at the commencement of this book of Psalms, (S. Aug.) or rather, in the whole Bible. C.—*Kephathis* denotes a volume, (Suidas,) or stick, on which books were formerly rolled, being written on parchment. The Jews still observe the same custom in their synagogues. C. Luke x. 17, 20. Heb. "In the volume of the book," means, in the book, (Aramaic,) or the Bible, which is the book, by excel-

should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

10 I have declared thy justice in a great church; lo, I will not restrain my lips: O Lord, thou knowest it.

11 I have not hid thy justice within my heart: I have declared thy truth, and thy salvation.

I have not concealed thy mercy and thy truth from a great council.

12 Withhold not thou, O Lord, thy tender mercies from me; thy mercy and thy truth have always upheld me.

13 For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

14 Be pleased, O Lord, to deliver me: "look down, O Lord, to help me.

15 ^bLet them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned backward, and be ashamed, that desire evils to me.

16 Let them immediately bear their confusion, that say to me: 'Tis well, 'tis well.

17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always: The Lord be magnified.

18 But I am a beggar and poor; the Lord is careful for me.

• *Infra*, lxxix. 2.

Thou art my helper and my protector: O my God, be not slack.

PSALM XL.

BEATUS QUI INTELLIGIT.

The happiness of him that shall believe in Christ; notwithstanding the hurriedly and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.

1 Unto the end, a psalm for David himself.

2 **B**LESSED is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3 The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4 The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

5 I said. O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

6 My enemies have spoken evils against me: when shall he die and his name perish?

7 And if he came in to see me, he spoke vain things; his heart gathered together iniquity to itself.

He went out and spoke to the same purpose.

8 All my enemies whispered together against me: they devised evils to me.

9 They determined against me an unjust word: shall he that sleepeth rise again no more?

• *Supra*, lxxiv. 4.

lence, where the incarnation and death of Christ, for man's redemption, are clearly specified II.—*They bear witness* to Christ, John v. 39, Luke xxiv. 27. II. The apostle uses the word *capitulum*, for the sum. Heb. viii.

VER. 9. *Heart*. So the Vat. Sept. reads; while other editions have *belly*, "belly." S. Jer. ad Sam.—Heb. "bowels." H.—The sense is the same. Bert.

VER. 10. *Thy*, is not expressed in Heb. or Gr., but understood. Bert.—*Church*, in the tabernacle, (Theod., or rather in the Catholic Church; the propagation of which, (H.) and the preaching of the gospel throughout the world, are foretold. W.—The justice, or mercies of our Saviour, are every where proclaimed. S. Jer. C.

VER. 11. *Thy*. Some copies of the Sept. have, *my justice*, as well as the Ethiopic version. Eus. S. Aug., &c. C.—But the Vulg. is more correct. Bert.—*Council*. Christ conceals not his mercy and truth from the greatest and wisest congregations. He spoke boldly before Annas and Caiaphas, as S. Paul did at Athens, &c. W.

VER. 12. *Withhold not*. The prophet now speaks in the name of Christ's mystical body, the Church, praying to be made a partaker of mercy, and to be delivered from evils. (W.) or Christ speaks as the victim for our sins. II.—*Upheld me*. This might be also rendered as a prayer, "May thy," &c., with the Heb. and some copies of the Sept. Bert.

VER. 13. *My iniquities*. That is, the sins of all mankind, which I have taken upon me. Ch. C.—*Forsaken me* in the agony. C.—Christ had all the sins of mankind laid upon him. Bert.

VER. 15. *Backward*, as those who came to seize Christ were twice. John xviii. 6.—He prays for their conversion. C.

VER. 16. *'Tis well*. The Hebrew here is an interjection of insult and derision, like the Vah. Matt. xxvii. 40. Ch.—As S. Jerom here expresses it, Vah. Vah. See Mark xv. 29. M.—The Jews have now become objects of contempt, (C.) a just punishment (H.) of scoffers, who wish evil to the good.

VER. 18. *Beggar*. King David might assume this title, as well as all mankind. S. Aug.—The same may be applied to Christ, according to his human nature, as the end of this psalm, and the following, belong to him, more than to David. C. He speaks in the name of penitents, whose sins he had undertaken to wash away. W.—*Careful*, Heb. "will think of me." H.

PSAL. XL. VER. 1. *Himself*, implying that David composed this psalm, though the word is not expressed in Heb. or Gr. Bert. or T. 3.—The same articles, however, occur, which have been thus rendered before. H.—Some explain his psalm of the sickness of Ezechi. as, (Ven. Bede,) or of that of David, a little before the revolt of Absalom. Rab. Mar. Bossuet. This may be described as a figure of our Saviour's sufferings. C.—For it would be rash not to acknowledge that He is here the principal object in view, (Theod.,) since he has applied (ver. 10) to the traitor's conduct, (C.) and all the rest may properly allude to the same events. The psalmist speaks of the Messias in the first six verses, and introduces him, in the remainder, uttering his own sentiments, (Bert.,) respecting his passion and resurrection on W. Isa. liii. 4. M.

VER. 2, 9. *Understandeth*. Relieving with eagerness, (H.) or reflecting solemnly on Jesus Christ, (Bert.,) who was pleased to be poor for our sakes. H.—

And the poor, is not in the ancient Sept., (Eus.,) nor Heb., &c. But it only expresses the same idea as the word *needy*, (Bert.,) being added to show the extreme misery to which our Saviour was reduced. H.—*Day of death or judgment*.—The Church recites this psalm for the sick. Those who assist them may hope for a similar treatment. But such as are not scandalized at Christ, on account of his poverty and afflictions, may be pronounced blessed. (Luke vii. 23, as He will deliver them from distress, if they place their confidence in Him. W.—The sick are relieved, when they think on Christ's sufferings. M.—*Preserve*. Heb. "will preserve . . . and thou wilt not deliver him unto the will of his enemies." Prot.—But S. Jerom has, "and he will not," &c. H. Sixtus V. reads, "into the hands of his enemy," after S. Aug., &c. Others add, "he will purify his soul from, or on the earth." C.

VER. 4. *His bed*. Lit. "on the bed of his sorrow." His seems to have been formerly in Heb., (Houb.,) though it be now omitted, (Bert.,) as it was in the time of Sym. "the bed of misery," S. Jer., of infirmity.—*Thou hast*. Heb. "thou wilt make." Prot. "turn," (margin H.) "change, or take away." In the east the bed was removed entirely, (John v. 8,) and this expression may denote (C) that the sick man should be cured, and no longer be confined to his bed, (S. Chrys.,) or that God would take him by the hand, to support him, and turn his bed, like a tender mother, to make it more comfortable. Genab. C.

VER. 5. *Thee*. Christ prays for his members, acknowledging their sins, (W.) which he had undertaken to expiate. The Fathers explain this of his prayer in the garden. C.

VER. 6. *Perish*? When shall we have a change, and see Absalom on the throne? When shall we get rid of this man, who reproves our conduct? So were the Jews animated to destroy Christ. Theod.—The rest of the psalm more visibly relates to him. C.

VER. 7. *If he*, any one among my enemies. H.—The Scriptures often pass from the plural to the singular, (Bert.,) to comprise every one distinctly. H.—Yet S. Aug., &c., read, "they came," &c., omitting *if*, as some of the Sept. edit. do likewise; though inaccurately, according to S. Jer. ad Sun. C.—It occurs in the Rom. copy, and Grabe inserts it in a smaller type. The sense is not altered. H.—The conspirators affected to show David some marks of civility, to obtain their ends. The Jews often strove to entangle Jesus by their questions, (Matt. xix. 3, and xxii. 17, 24, and John viii. 3,) while Judas continued in his company to gratify his own avarice, and to betray him. C.

VER. 9. *Word of affecting the regal power*, &c. S. Amb.—*No more*? Jesus Christ speaks: They have unjustly condemned me: but can I not rise again? On the words may be put in the mouth of his enemies: Shall we have any thing to fear from the dead? If we were to confine him only, he might perhaps escape. C.

VER. 10. *Bread*. This characterizes the traitor, who had received the holy Communion, and had been intrusted with the purse by our Saviour, yet betrayed him with the sign of peace. C.—To violate the laws of hospitality was greatly resented by the very pagans. Plat. Symp. vii. 4.—*Supplanted me*. David might allude to Absalom, though the Holy Ghost speaks of Judas. C.—Our Saviour himself says, (W.) that the Scriptures may be fulfilled, *he that eateth bread with me, shall lift up his heel against me: Qui manducat mecum panem lev-*

10 For even the man of my peace, in whom I trusted, who eat my bread, hath greatly supplanted me.

11 But thou, O Lord, have mercy on me, and raise me up again; and I will requite them.

12 By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

13 But thou hast upheld me by reason of my innocence: and hast established me in thy sight for ever.

14 Blessed be the Lord, the God of Israel, from eternity to eternity. So be it. So be it.

PSALM XLI.

QUEMADMODUM DESIDERAT.

The fervent desire of the just after God: hope in afflictions.

1 Unto the end, understanding for the sons of Core.

2 **A**S the hart panteth after the fountains of waters;

3 My soul hath thirsted after the strong living God;

when shall I come and appear before the face of God?

4 My tears have been my bread day and night, whilst it is said to me daily: Where is thy God?

5 These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God:

With the voice of joy and praise; the noise of one feasting.

6 Why art thou sad, O my soul; and why dost thou trouble me?

Hope in God, for I will still give praise to him: the salvation of my countenance, 7 and my God.

My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8 Deep calleth on deep, at the noise of thy flood-gates.

bit contra me calcaneum suum: επιθεν εν' εpe την πτερυαν αυτον, "has lifted up," &c., as the Heb. expresses it here. Judas had attempted to betray Christ already, and would do it more effectually hereafter, so that both the present and future might agree with him. We also find the psalm translated qui edebat panem meum, &c. To lift up the heel, is the posture of one who attempts to supplant his adversary. M.

VER. 12. *Over me.* Thus the Divinity of Christ was proved, since he rose victorious, in spite of his enemies. C.

VER. 14. *So be it.* Chal. "Amen." This word, at the beginning of a discourse, implies an affirmative oath (Matt. vi. 13); and at the end it is a mark of approbation. Num. v. 22.—Here the Jews term the first book of the psalms, which they divide into five. C.—S. Jerom rejects this division, as our Saviour mentions only the psalms, and the last psalm has no such conclusion. W. It has *Alleluia*. All the rest have *Amen*. See Psal. lxx. lxxxix. cxi. Heb. Bert.—The observations which have been made in this first part will serve to explain many other passages, on which we shall therefore be shorter, as well as in specifying the variations from the original, which are for the most part only apparent, as the intelligent reader may be convinced, by the preceding remarks. H.

PSAL. XLI. VER. 1. *Understanding* see Psal. xxi. M. Core, who composed, (T.) or sung, (M.) most of the psalms in this second part. T.—Pieces of a joyful nature were generally assigned to them, according to the Jews, and S. Jer. Psal. lxxxv. M.—They were descendants of the famous schismatic, the miraculous preservation of whose innocent children teaches us that the good will not be punished with the guilty, and that we must be raised above this earth, lest hell devour us. Num. xvi. 31, and xxi. 10. W.

VER. 2. *Waters.* This was sung at the baptism of Catechumens, (S. Aug.) teaching them to thirst after heaven. H.

VER. 3. *Strong.* Most Bibles before Clement VIII. read "fountain." C.—M signifies both God and strong. Bert.—The Levites desired earnestly to serve God in his temple; Christians must wish to appear before him in heaven, (C.) when they will be free from temptations. Hows may destroy, but they cannot live life. W.

VER. 4. *Bread.* The tears of compunction obtain the remission of sin. S. Jer.—*God* Thus the idolaters derided those who could not point at their God. H.—Those who saw David wandering (H.) in the mountains, at a distance from the tabernacle, might ask him what religion or God he followed. M.

VER. 5. *These ceremonies* did me with grief, (C.) while the solemn ceremonies of religion, which I remember, were observed in the temple, cause my heart to revert with joy. Bert.—*I shall.* Prot. "I had gone with the multitude, I

All thy heights and thy billows have passed over me.

9 In the day time the Lord hath commanded his mercy; and a canticle to him in the night.

With me is prayer to the God of my life, 10 I will say to God: Thou art my support.

Why hast thou forgotten me? and why go I mourning whilst my enemy afflicteth me?

11 Whilst my bones are broken, my enemies, who trouble me, have reproached me.

Whilst they say to me day by day: Where is thy God?

12 Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALM XLII.

JUDICA ME DEUS.

The prophet aspireth after the temple and altar of God.

1 A psalm for David.

JUDGE me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

2 For thou art God, my strength: why hast thou cast me off? and why do I go sorrowful, whilst the enemy afflicteth me?

3 Send forth thy light and thy truth: they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

4 And I will go in to the altar of God: to God who giveth joy to my youth.

5 To thee, O God, my God, I will give praise upon the harp: why art thou sad, O my soul? and why dost thou disquiet me?

went with them to the house of God with the voice of joy and praise; with a multitude that kept holiday." H.—The original may have several other meanings. The *tabernacle* may here designate the *musack* of the Levites. 4 Kings xvi. 18. C.—*Feasting.* Some such religious feasts were prescribed, Deut. xii. 12. H.

VER. 6. *My countenance.* Heb. "his," as Aquila, &c., read. C.—Yet as the words are repeated, (ver. 12,) there seems to be a fault in the text, (Bert.,) owing to *v*, "his," being taken in here, instead of explaining it by *and*, ver. 7. H.—The arrangement of the letters in the Vulg. is preferable. C.

VER. 7. *Little hill of Zion.* I hope that I shall soon again behold the fertile regions along the Jordan. C.—But these hills of Hermon, &c., are nothing, when compared with heaven: They serve only to remind us of our banishment. Bert.

VER. 8. *Flood-gates.* The Hebrews imagined there were immense reservoirs of water above, (C.) which might serve to drown the earth, as at the deluge. Gen. vii. 11. Both heaven and earth seemed to be armed against the psalmist. H.

VER. 11. *Whilst.* Prot. *As*, "with a sword in my bones, mine enemies reproach me." H.—Thus the martyrs were tortured and upbraided. C.

VER. 12. *Countenance.* To whom I look up with confidence. M.—The just are comforted with the hope of God's sight. W.

PSAL. XLII., &c. VER. 1. *David.* Sept. add, "it has no title in Heb.," being composed by the same author, and on the same subject, as the preceding. C.—David teaches the faithful how to begin a good work; and priests how they ought to officiate at Mass. W.—*Holy.* Heb. "merciful." The Babylonians, and the king, treated the Jews with great cruelty. C.

VER. 2. *Me.* Without thy assistance I can do nothing. My enemies seem too strong, while thou appearest to disregard my prayer. W.

VER. 3. *Light, your Messias,* as the Jews confess, (Jarchi.) *truth,* the Holy Spirit. S. Chrys.—Both the titles may be applied to our Saviour. Bert. S. Jer.—We are in the utmost distress; be pleased to send us relief. C.—*Holy hill,* the Church, (W.) or tabernacle on Zion, where the Jews wished to be present. C.

VER. 4. *Youth.* S. Jer. "the God of my joy and exultation." H.—Syr. and Arab. agree with us, and *Gil* means (C.) a young man, in Arab. and Heb. Hammond.—People in youth show forth the effects of joy. Bert.—Accompanied with light, and a pure intention, we may offer sacrifices to God, who changeth our corruption into newness of life. W.—The Levites might sing near the altar, but could not offer victims. C.

VER. 5. *My God.* This word is sing.; but the former "Elohim," is plural, to intimate one God in three persons. W.—*Harp* Heb. *conur*, which Sym. renders, "the psaltery." The sons of Core were chiefly door-keepers; but they also played on musical instruments. C.

6 Hope in God, for I will still give praise to him: the salvation of my countenance, and my God.

PSALM XLIII.

DEUS AURIBUS NOSTRIS.

The church commemorates former favours, and present afflictions: under which she prays for succour.

1 Unto the end, for the sons of Core, to give understanding.

2 **W**E have heard, O God, with our ears: our fathers have declared to us,

The work thou hast wrought in their days, and in the days of old.

3 Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people, and cast them out.

4 For they got not the possession of the land by their own sword: neither did their own arm save them.

But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

5 Thou art thyself my King and my God: who com-mandest the saving of Jacob.

6 Through thee we will push down our enemies with the horn: and through thy name we will despise them that rise up against us.

7 For I will not trust in my bow: neither shall my sword save me.

8 But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

9 In God shall we glory all the day long: and in thy name we will give praise for ever.

10 But now thou hast cast us off, and put us to shame: and thou, O God, wilt not go out with our armies.

11 Thou hast made us turn our back to our enemies: and they that hated us, plundered for themselves.

12 Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

13 Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

14 Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

15 Thou hast made us a by-word among the Gentiles: a shaking of the head among the peoples.

16 All the day long my shame is before me: and the confusion of my face hath covered me.

17 At the voice of him that reproacheth and detracteth me: at the face of the enemy and persecutor.

18 All these things have come upon us; yet we have not forgotten thee: and we have not done wickedly in thy covenant.

19 And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

20 For thou hast humbled us in the place of affliction: and the shadow of death hath covered us.

21 If we have forgotten the name of our God, and if we have spread forth our hands to a strange god:

22 Shall not God search out these things: for he knoweth the secrets of the heart.

*Because for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

23 Arise, why sleepest thou, O Lord? arise, and cast us not off to the end.

24 Why turnest thou thy face away? and forgettest our want and our trouble?

25 For our soul is humbled down to the dust: our belly cleaveth to the earth.

26 Arise, O Lord, help us and redeem us for thy name's sake.

PSALM XLIV.

ERUCTAVIT COR MEUM.

The excellence of Christ's kingdom, and the endowments of his Church.

1 Unto the end, for them that shall be changed, for the sons of Core, for understanding: A canticle for the be-loved.

2 **M**Y heart hath uttered a good word: I speak my works to the king:

My tongue is the pen of a scrivener that writeth swiftly.

* Rom. viii. 36.

VER. 8. *God.* Trust in God, whom I hope to see face to face. W. PSAL. XLIII., &c. VER. 1. *Understand.* See Psal. xli. M.—David or the Cor tes composed this piece, to comfort the just under persecution. Bert. It may allude to the salvation of the Jews at Babylon, (C. or under Antiochus Epiphanes, (Ven. Bede,) though S. Paul, (Rom. viii. 36,) applies ver. 22 to the persecutions of the primitive Christians, which seems to show that the whole psalm refers to them, (Bert.) as the Fathers have explained it.

VER. 2. *Old.* In calling Abraham, and rescuing the Hebrews from the Egyptian bondage, &c. W.—God formerly protected our fathers, but how are things changed? C.

VER. 3. *Planted them,* thy people. See Jer li 21, and xii. 10; Eze. xxxv. 6—*Out,* by means of insects, &c. W. and xii. 8; Jos xxv. 12. C. The Hebrews were miraculously assisted, (W) without any merit of their own, (C,) as all were wicked at first.

VER. 6. *Horn,* like bulls. W. This we have done in former times. C.—Not man's strength, but God's favour, granteth the victory. W.

VER. 9. *We glory.* Lit. "be praised." U.—We have always attributed our success to thee. C.

VER. 11. *To,* Lit. "after," *post.* They were formerly defeated; now it is our turn. H.

VER. 14. *Nations.* Many never returned from captivity. C. See Deut. xxviii. 13.

VER. 13. *Reckoning.* Prot. "thou dost not increase thy wealth by their vice. H. Thou art eager to get quit of them, as of the vilest slaves. Theod. Prot. Isa. l. 2, and li. 3.—*Exchange.* There were none to purchase, so that thou hast given the people for nothing. C.—At the last siege of Jerusalem, the Jews, who had sold (W) or bought Christ for thirty pieces of money, (H.) were themselves sold for the smallest price; thirty being given for one penny. See Joseph. de B. Jud. W.

VER. 16. *Head,* out of contempt. M.—The Gentiles propose us an example of a people fallen a prey to the Divine indignation. 4 Kings xix. 21, Jer. li. 5.

VER. 17. *Detracteth me.* S. Jer. "blasphemeth" God, while they upbraid us as a faithless people. C.

VER. 18. *Covenant.* Till the passion of Christ, the Jews did not wholly fall from God, and then many were chosen from among them, to found the Christian religion. W.

VER. 19. *Neither.* Lit. "and or yet." H.—But the negative particle is taken (W) from the first part of the verse. C. S. Jer. "Neither hast thou," &c. M.—Yet many adhere to the Heb., &c., "And thou hast turned," &c.

VER. 20. *Affliction.* Heb. or "dragons," (S. Jer. M.) alluding to the deserts, to which the Jews retired when the Assyrians invaded them. The text may be more applicable to the first Christians, who might truly say that they had not transgressed. Houbig. To the martyrs death was but like a shadow. S. Greg. Mark iv. 17.—Here it denotes great darkness and misery. M.

VER. 21. *If we.* This is a Heb. idiom, to express, we have not. W.

VER. 22. *Slaughter.* They will not suffer us to be quiet respecting our religion, striving to delude us: or, if we prove resolute, like Daniel, they expose us to torments. C.—This was more fully verified at the first propagation of the gospel, (Rom. viii. 36,) as it still continues to be among those who cease not to persecute Catholics by artifice, as well as by open violence. Christians in every age (H) have persecuted more than the prophets (W) generally were. H.

PSAL. XLIV., &c. VER. 1. *For them that shall be changed,* i. e. For souls happily changed, by being converted to God (Ch.); or it may allude to the variety of speakers here introduced. Bert.—Prot. leave *shoshannim*, which some translate, "on the lilies," (Aquila, S. Jer,) or "instrument of six strings." C.—The beloved, viz. our Lord Jesus Christ. Ch.—The Jews formerly explained this psalm of the Messiah, as well as all the Fathers after the apostles. Heb. i. 8. Many passages cannot refer to Solomon's marriage with the daughter of Pharaoh, though some might be referred to that event, as a figure of Christ's union with his Church. C.

VER. 2. *Uttered.* Heb. *rees*, "boileth," as one unable to contain himself. Bert. *Speak*, or "dedicate," *duco*, (H.) though here it only means to speak. C.—He adresses the object of his praise, instead of invoking the muses. S. Jer.—

He shall destroy the bow, and break the weapons: and the shields he shall burn in the fire.

11 Be still, and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: the God of Jacob is our protector.

PSALM XLVI

OMNES GENTES PLAUDITE.

The Gentiles are invited to praise God for the establishment of the kingdom of Christ.

1 Unto the end, for the sons of Core.

2 **O** CLAP your hands, all ye nations: shout unto God with the voice of joy.

3 For the Lord is high, terrible: a great King over all the earth.

4 He hath subdued the people under us; and the nations under our feet.

5 He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

6 God is ascended with jubilee, and the Lord with the sound of trumpet.

7 Sing praises to our God, sing ye: sing praises to our King, sing ye.

8 For God is the King of all the earth: sing ye wisely.

9 God shall reign over the nations: God sitteth on his holy throne.

10 The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

PSALM XLVII.

MAGNUS DOMINUS.

God is greatly to be praised for the establishment of his Church.

2 Kings vi. 15.

without need. Bert.—Fire. The Fathers apply this to the peace which reigned at the birth of Christ, or to that which Constantine gave to the Church. C.

PSAL. XLVI., &c. This psalm appears to be a sequel to the former psalm, and is addressed to the Gentiles who were present at the dedication of the second temple, as Darius had ordered his governors to assist the Jews. 1 Esd. vi. 15. See Esq. Ant. 17.—Many explain it of the translation of the ark: but the Fathers behold the establishment of Christianity, and the ascension of Christ. Ver. 6. C.

VER. 4. Feet. The Canaanites were subdued by Josue, and others by David, &c. C.

VER. 5. Beauty. The temple. Ezech. xiv. 21. Both Jews and Gentiles form the Church.

VER. 6. Trumpet. Christ ascended, accompanied by choirs of angels. His apostles proclaimed his truths. C.

VER. 7. King. Christ is God, by his Divine nature, and our King, by his humanity. W.

VER. 8. Wisely. Heb. *maasseil*, which is so often rendered "understanding" in the titles. No one can do well what he does not understand. C.

VER. 10. Gods. Judges appointed by the king of Persia over the Jews, &c., (C) or rather the apostles, who were more than men, (S. Jer.), and exercised a greater power than any earthly monarch. C. The richest princes have submitted to the God of Abraham, whose seed was to prove a blessing to all. Gen. xvi. 18. Heb. as it is now pointed, "the princes of the people are gathered unto the people of the God of Abraham, for He is far elevated above the gods, the shields of the earth," as *knives* are often styled. C.—Prot. "for the shields of the earth belong unto God: He is greatly exalted;" or (Sept.) "the earthly potentates, who are of God, have been," &c. We might explain the Vulg. in the same sense, if *Dei* were substituted for *Dei*, &c. H. as it should be. C.—*Dei sunt optimates terre, et ipse summe elevatus est.* Houbg.

PSAL. XLVII., &c. VER. 1. On the, &c. is not in Heb., nor Euseb., &c. It means Sunday, (S. Amb. W.) or rather Monday, being sung on that day. S. Jer., &c. H.

VER. 2. City, or temple, which lay to the north of old Jerusalem, on Sion. C.—The concourse of priests and people gave it the appearance of a great city. Ezech. xl. 2; Isa. xiv. 13.

VER. 3. With. Heb. "the beautiful situation, the joy of the whole earth, M) Sion, sides of," &c. Chal. "Sion, thou art beautiful as a bride." Christ's Church is thus described, Apoc. xxi. 2. C.

VER. 4. Houses. Heb. "palaces;" Sept. "towers." Βάσις, a word which

1 A psalm of a canticle, for the sons of Core, on the second day of the week.

2 **G**REAT is the Lord, and exceedingly to be praised in the city of our God, in his holy mountain.

3 With the joy of the whole earth is Mount Sion founded on the sides of the north, the city of the great King.

4 In her houses shall God be known, when he shall protect her.

5 For behold the kings of the earth assembled themselves: they gathered together.

6 So they saw, and they wondered, they were troubled, they were moved: 7 trembling took hold of them.

There were pains as of a woman in labour. 8 With a vehement wind thou shalt break in pieces the ships of Tharsis.

9 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it for ever.

10 We have received thy mercy, O God, in the midst of thy temple.

11 According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

12 Let Mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

13 Surround Sion, and encompass her: tell ye in her towers.

14 Set your hearts on her strength; and distribute her houses, that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

PSALM XLVIII.

AUDITE HÆC OMNES GENTES.

The folly of worldlings, who live in sin, without thinking of death or hell

has again been mistaken for *gravis* or *gradibus*, as ver. 14, and Psal. xlv. 9. God is the defence of his people, (Prov. xviii. 10,) the Church. Matt. xvi. 18. C.—All particular houses, or churches, must come to the unity of faith, (W.) and to the seat of Peter. S. Iren. iii.

VER. 5. Earth. superfluous. S. Jer. ad Sun. C. Yet it is found in the Vat. Sept., &c. H.—The kings of the earth assembled against the Church, (Psal. ii. 2,) as many came to oppose Jerusalem, under Cambyces. Ezech. xxxv. ii. 2, 13. C.

VER. 8. Vehement. Heb. "eastern."—Tharsis, such strong-built ships as might go to Tarsus, in Cilicia, (Gen. x. 4. C.) or to India. M.—The merchants of Tharsis, the naval officers, shall say, &c. There shall be a great commotion, &c. Ezech. xxxviii. 13, 19.

VER. 9. Seen. All the promises have been fulfilled. How could any one have thought that we should have been permitted to dedicate this temple under the patronage of the king of Persia? 1 Esd. vi. 8. Who would not have feared lest the Christian religion should perish under such violent persecutions? Converts admire its beauty and strength. C.—The completion of the prophecies is a wonderful confirmation and comfort of Christians. (W.) whose faith is founded indeed for ever. H.—The gates of hell shall not prevail. M.

VER. 10. Temple. Naoû. Sept., S. Amb., &c., though the Vat. and Alex. copies have Naoû "people," with the Arab., Ethiop., S. Aug., &c. H.—In the Church we receive many graces, (C.) even Christ himself, (S. Amb.,) to which those who refuse to be Catholics can have no title. W.

VER. 12. Juda. Sept., Sym., &c., have "Judea," (C.) which would intimate, that the psalm was composed after the captivity. But the Heb. reads *Jerde*, "Juda," with S. Jerom. H.

VER. 14. Strength. Perhaps the outward wall, (Ezech. xl. 5,) not seen in Solomon's temple.—Houses. Heb. palaces. Sept. "houses built like towers." Bpotic. Jerusalem was not rebuilt or fortified when the second temple was dedicated. 2 Esd. i. 3. C.

VER. 15. Our God. Christ incarnate works all this. He shall rule over the Church not for three or four hundred years only, but as long as time shall last, and He shall have a Church triumphant in eternity. W.—Evermore. Heb. *almuth*. The letters being differently arranged, are rendered, "in death." S. Jer. "even unto death." Prot. (H.) "in youth" (Chal.) or "in the secret" of Providence. The psalmist inculcates the perpetual duration of the Church under God's conduct, by three terms. *In ævum et ultra . . . usque ad mortem*, "till death," (Pagn.,) or "incessantly." Sym. H.

PSAL. XLVIII., &c. VER. 1. Psalm. S. Amb. adds, "of David." It is

THE God of gods, the Lord hath spoken: and he hath called the earth,

From the rising of the sun, to the going down thereof:
2 out of Sion the loveliness of his beauty.

3 God shall come manifestly: our God *shall come*, and shall not keep silence.

A fire shall burn before him: and a mighty tempest *shall be* round about him.

4 He shall call heaven from above, and the earth, to judge his people.

5 Gather ye together his saints to him: who set his covenant before sacrifices.

6 And the heavens shall declare his justice: for God is judge.

7 Hear, O my people, and I will speak: O Israel, and I will testify to thee: I am God, thy God.

8 I will not reprove thee for thy sacrifices: and thy burnt-offerings are always in my sight.

9 I will not take calves out of thy house: nor he-goats out of thy flocks.

10 For all the beasts of the woods are mine: the cattle of the hills, and the oxen.

11 I know all the fowls of the air: and with me is the beauty of the field.

12 If I should be hungry, I would not tell thee: for the world is mine and the fulness thereof.

13 Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

14 Offer to God the sacrifice of praise: and pay thy vows to the most High.

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

2 Par. xxi. 30. Bert. But the psalms that have this title relate to the captives, and may have been composed by some of his descendants. This and the following seem designed to show that something more than bloody victims was required by God; and thus the Israelites, who could not offer sacrifice at Babylon, were comforted; and the people taught by degrees to look for something more excellent than the law of Moses. C.—The first and second coming of Christ are here described. D.—God's angels, just men, judges, (C) idols, &c. W.—Heb. *Al Aleim*, Jere, "the mighty God, the Lord." H.

VER. 2. *Beauty*. This may refer to God, or to Sion, (C.) where the Church of Christ began. W.

VER. 3. *Silence*. Christ displayed the light of truth from Sion, at his first coming. But he would not judge any till the second. John iii. 17, and vii. 1. S. Jer. C.—*Before him*, at the last day, (H.) or in hell. S. Athan.—Our Saviour appeared formerly with great majesty, but he will come with majesty and terror, after fire shall have destroyed all transitory things. W.

VER. 4. *Earth*. As if they were animated. Dent. iv. 26, and xxxii. 1; Isa. i. 2; Jer. ii. 12.—Some understand the angels and apostles by *heaven*. C.—*Judge*. Lit. "to divide," *discerners*, (H.) the goats from the sheep. Matt. xiv. 32. C. M.

VER. 5. *His saints*. Heb. "my merciful ones," (H.) the chosen people, (C.) particularly priests, (Theod.) who might have too high an opinion of the legal sacrifices, (S. Chrys.) or all the elect are meant. Matt. xxiv. 30. Euseb.—*Before, super, or, "who make a covenant with him respecting sacrifices."* Prot. "those that have made a covenant with me by sacrifice" Mal. i. 12. H.—The Sept. seem to have read *v* for *t*, more accurately, as the prophet speaks till ver. 7. Bert.—*Judgment should begin at the house of God. And if first at us, what shall be the end of them that believe not the gospel of God?* 1 Pet. iv. 17; Rom. ii. 9. H.—Those who believe not, are already judged. John iii.—Sacrifice generally precedes a covenant. Gen. xv. 17. M.

VER. 6. *Heavens*. Apostles, (S. Jer.) or angels. Chal. S. Athan.—*God is judge*. His sentence must therefore be just, (M.) and we ought to tremble. 1 Cor. iv. 4. H.

VER. 8. *Sight*. I complain of no neglect (M.) in these outward ceremonies. H.—God required no victims during the captivity, but he always demanded praise, (ver. 14. C.) a contrite heart. Psal. l. 19, &c. H.—The prophets often admonished the people of this truth, (Isa. i. 2, Jer. vii. 20. C.) that they might not set too high a value on sacrifices, (H.) which, though pleasing to God, are of no service to him, as all the world is his property. W.

VER. 10. *Oxen*. S. Jer. and Prot. "the cattle upon a thousand hills." But our version is very good, and adopted by the Syr., Ferrand, &c. C.

VER. 14. *Vows*. A faithless promise is very displeasing. Eccles. v. 3. Tru.

16 But to the sinner God hath said: Why dost thou declare my justices, and take my covenant in thy mouth?

17 Seeing thou hast hated discipline: and hast cast my words behind thee.

18 If thou didst see a thief, thou didst run with him: and with adulterers thou hast been partaker.

19 Thy mouth hath abounded with evil, and thy tongue framed deceits.

20 Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son: 21 these things hast thou done, and I was silent.

Thou thoughtest unjustly that I shall be like to thee; but I will reprove thee, and set before thy face.

22 Understand these things you that forget God; lest he snatch you *away*, and there be none to deliver you.

23 The sacrifice of praise shall glorify me: and there is the way by which I will show him the salvation of God.

PSALM L.

MISERERE.

The repentance and confession of David after his sin. The fourth penitential psalm.

1 Unto the end, a psalm of David, 2 when Nathan, the prophet, came to him, after he had sinned with Bethsabee. [2 Kings xii.]

3 **H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

4 Wash me yet more from my iniquity, and cleanse me from my sin.

5 For I know my iniquity, and my sin is always before me.

religion must be interior, (C.) also 1 Cor. xiv. 15. H.—We must discharge not only our general, (M.) but also our particular vows (W.) and obligations. H.

VER. 15. *Call*. Prayer is a perfect act of religion, and a confession of God's dominion. To neglect prayer is, in some sense, to deny God. C.—He is pleased to exercise our confidence, (H.) and will have us to call upon him in distress. M.

VER. 16. *Sinner*. He is not blamed for praying; but his hypocrisy is condemned. Bert.

VER. 20. *Lay*. Heb. "slandertest." Prot. But *dops* occurs no where else. Bert.—The sinner aims to detract, or with pleasure (M.) habitually offends. H.

VER. 21. *Suent*, and deferred punishment, (S. Aug.) waiting for thy conversion. Rom. ii. 4. *Unjustly*, is not expressed in Heb. Bert.—*Face*, judgment and hell, (Chal.) or all these things, (S. Jer.) and thy manifold transgressions. The sight will be most intolerable. C.

VER. 22. *Lest he*. Heb. "I tear you in pieces" Prot. H.—*Rapuit ut Leo*. S. Aug.—It may be understood of death, (Theod.) or of God. C.

VER. 23. *Praise*. This kind of improper sacrifice, and those of justice, and of a contrite heart, (Psal. iv., and l.) must accompany outward sacrifices, to make them acceptable. The latter have always been obligatory, (W.) as well as the former. H.—This psalm proves that the old victims should give place to one far more excellent, the body of Christ, the sacrifice of praise which the Church offers. S. Aug. con. advers. 20, Orat. con. Jud. 6, and Ep. cxx. 18. W.—*Eucharist* means even "good grace," or thanksgiving, being intended to enable us to render that tribute of praise which he requires. H.

PSAL. L. VER. 2. *Bethsabee*. Sept. "Bersabee." Some copies add, "the wife of Urias." H.—The rest of the title is in Heb., &c., so that it is one of the most authentic. Nathan did not give the admonition till about a year had elapsed after the transgression, (2 Kings xii.) when David was made to enter into himself, by a prophet inferior to himself. Bert.—After his departure he is supposed to have composed this psalm, to testify his repentance to all the world. C.—He had also in view the state of the captives. Theod., &c.—The two last verses seem to have been added at Babylon, (Abenezra,) as a similar addition has been made (Psal. cv. 47, and 1 Par. xvi. 35. C.) by some inspired author. H.—David knew that something more than confession was requisite, and that he must submit to temporal punishments, even though the prophet had assured him that his sin was remitted. He prays to be washed still more from evil habits, ver. 4. W.

VER. 3. *Thy great mercy*. Such is the purport of the Heb. *esdoc*, though (H.) the Chal. and Syr. omit *great*. C.

VER. 4. *Yet more*, by baptism. Euseb. S. Amb. Apol.—The true penitent never ceases to deplore his sins, like David, S. Peter, and S. Paul. Eccli. v. 5. The psalmist prays that all the remains of sin may be obliterated. John xii. 40. W.

VER. 5. *Me*. I do not forget it, but am covered with shame. C.—Sin is our

6 To thee only have I sinned, and have done evil before thee; that thou mayst be justified in thy words, and mayst overcome when thou art judged.

7 For behold I was conceived in iniquities; and in sins did my mother conceive me.

8 For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

9 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

10 To my hearing thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.

11 Turn away thy face from my sins, and blot out all my iniquities.

12 Create a clean heart in me, O God: and renew a right spirit within my bowels.

13 Cast me not away from thy face; and take not thy holy spirit from me.

14 Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

15 I will teach the unjust thy ways: and the wicked shall be converted to thee.

16 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

17 O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

— Rom. iii. 4.

18 For if thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

19 A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

20 Deal favourably, O Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings: then shall they lay calves upon thy altar.

PSALM LI.

QUID GLORIARIS.

David condemneth the wickedness of Doeg, and foretelleth his destruction.

1 Unto the end, understanding for David, 2 when Doeg, the Edomite, came and told Saul: David went to the house of Achimelech. [1 Kings xxii. 9.]

3 **W**HY dost thou glory in malice, thou that art mighty in iniquity?

4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5 Thou hast loved malice more than goodness; and iniquity rather than to speak righteousness.

6 Thou hast loved all the words of ruin, O deceitful tongue.

7 Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling-place: and thy root out of the land of the living.

— Lev. xiv. Num. xix.

greatest enemy, and continually cries for vengeance. H.—While David did not confess, his sin lay heavy upon him. W.

VER. 6. *Only*, or principally, who art the only God, (1 Tim. i. 17. W.) the judge and witness of my crime. H.—David was a king, and acknowledged no judge among men. S. Amb. c. 10. H.—*Judged*. S. Paul reads thus, (Rom. iii. 4.) though the Heb. be, “when thou judgest.” S. Jerom has also *judicaberis*, so that we may infer that the Heb. is now incorrect, or that *boosaptoe* means *in judicare te*. Bert. H.—Susanna was preserved from sinning by the thought of God’s presence. Dan. xiii. 25.—If David felt, he confessed his fault. Bert.

VER. 7. *Sins*. Heb. “iniquity, . . . and in sin did my mother warm or conceive me.” Original sin has a manifold deformity, and is the fatal root of other transgressions. See S. Aug. Ench. S. Tom. i. 2, q. 82, a. 2, *est multiplex virtute*. H.—The prophet speaks here undoubtedly of original sin. Amama.—No text could be more express, as the Fathers and the Jews agree. C.—The weakness of man is a motive for pity. M.—David pleads for it, yet allows that the fault was entirely his own, and that he had grace sufficient to have avoided it. C.—The consideration of our sinfulness ought to move us to beg, that we may be washed still more, and that we may not yield to our evil propensities. W.—We may resist them, and therefore David would not make vain excuses in sin, as God loves the truth, and a sincere confession. M.

VER. 8. *Uncertain*. Heb. “in the interior,” I am full of sin, and thou requir’st that I should constantly adhere to virtue. See Job xiv. 1.—*To me*. This increases my crime, (C.) as I cannot plead ignorance. M.

VER. 9. *Hyssop*, which was used in sprinkling lepers, &c., (Lev. xiv. 6.) not that the like ceremony, or even sacrifice, would suffice to heal the wound of the soul. Sincere contrition, (ver. 18, 19,) and the virtue of Christ’s blood, are necessary. C. Heb. ix. 19.—The heat (Num. xix.) and operation of this sovereign medicine was shown to the prophet. John xix. W.

VER. 10. *Rejoice*, when thou givest me an assurance of pardon. My bones, or virtue, shall then be restored. Heb. “the bones which thou hast broken may exult.” S. Jer. H.—God gives contrition, after which the whole interior is filled with joy. Bert.—When the affections are purified, the soul takes delight in God’s word, and revives. W.—The assurance of being pardoned, gives her fresh activity in his service. M.

VER. 11. *Face*. Anger. If the sinner consider his fault, God will forget it. C.—His justice requires that he should punish the impenitent. W.

VER. 12. *Create*. Heb. *bra*, a term never used but for a new production. Whatever comes immediately from God must be pure, and as David had fallen into impurity, he earnestly implores this gift. He prays for the new heart of flesh. Exec. xxxvi. 26. H.—Thou hast said, *Behold, I make all things new*. Apoc. xxi.

VER. 13. *Spirit of prophecy*, which is not withdrawn, except for some crime. Orig. Huet. p. 35.—David had been without this privilege till his repentance. S. Athan.—Yet S. Chrys. and Theodoret maintain the contrary. C.—He prays for final perseverance, which is due to none, (Bert.,) and that he may fall no more. W.

VER. 14. *Salvation*, or thy salutary joy, (Bert.,) “the joy of thy Jesus.” S.

Jer.,) for whom he prays, (S. Aug.,) knowing that He will save his people from their sins, and that there is salvation in no other name. H.—*Perfect*. Lit. “principal.” Sept. “conducting,” such a spirit as may suit one who has to command. H.—This may denote sound reason, (4 Mac. Philo Nobil,) which keeps the passions under, (S. Chrys. Job xxx. 15,) or God himself, to whose Spirit all others should be subservient. Rance often inculcated to his Monks the importance of having this principal spirit, which includes every virtue, particularly of liberality, as the Heb. *noube*, implies. Bert. “Thy free spirit.” Prot.

VER. 15. *Thou*. The sinner cannot testify his gratitude better than by promoting the conversion of others. W.—This is a sort of satisfaction. M.—While engaged in sin, David could not well exhort his subjects to repentance. His example was rather an inducement for them to transgress. Bert.—But when they saw his grief, and knew that God had pardoned him, they were no longer tempted to despair. He also watched more carefully over their conduct.

VER. 16. *Blood*, from death, which I have deserved. S. Athan.—That of Urias, and his companions, (W.) cries to heaven for vengeance. 2 Kings xi. 24. H.—Hence the word *sanguis* is used. Bert. Spare me, and my people Justice, which has given place to mercy. C.—The latter word is used here by Sym., and justice may have this meaning. Theod.—Sixtus V. reads *exaltabit*, instead of *exultabit*, which Sept., *ἀγαλλιάσεται*, (C.) requires Heb. *thorann* “shall sing aloud of.” Prot. “shall praise thy justice.” S. Jer.—*Extol* agrees better with *exaltabit*, though both have nearly the same sense. H.

VER. 18. *Sacrifices*. If my crime were of such a nature as to be expiated by certain victims, I would surely have offered them: but my heart has often led, and must do penance. C.—The legal victims were not of themselves sufficient to remit sin. M.—Contrition was necessary. Isa. lxi. 2; Exec. vi. 9. Bert. The Scripture often prefers internal, before outward, sacrifices. This of the heart must precede those of justice and of praise. W.—The heart must be broken, to make place for love. Compunction is thrice urged. The first two terms in Heb. are the same, “contrite,” (H.) broken, or disconcerted, *κατεκλινθη σπονδη* Odys. M.—External sacrifices are commended in the next verses, as they are good, (H.) being instituted by God. M.

VER. 20. *Deal*. These two verses have no necessary connexion with the preceding: they may have been added by some prophet at Babylon, (C.) or David foresaw the destruction of the city by the Chaldees. S. Chrys.—He might fear that his sin would draw ruin on the capital, as a much less offence did, and as in all ages the sins of the rulers have fallen on their subjects. 2 Kings xxiv. H.

VER. 21. *Justice*; works of piety, (Psalm iv. 8,) or victims vowed or prescribed by the law; the same which are afterwards styled holocausts (C.) by two different terms, *aut* and *cold*. H.—The latter includes fruits, &c. C.—While we are in sin, our good works are less acceptable. M.

PSAL. LI. &c. VER. 2. *Achimelech*. Sixtus V., Sept., &c., read *Abimelech*. But the former is the true name. See 1 Kings xxii. 9, 20. C.

VER. 6. *Ruin*. Sept. *καταπορεύσας*, “drowning,” or to make the innocent suffer “shipwreck.”

VER. 7. *Thy*, is not found in Heb. Doeg would not dare to enter the *tabernacle* after he had slain the priests. C.—Houbigant properly supplies *thy*. Bert.

8 The just shall see and fear, and shall laugh at him, and say : 9 Behold the man that made not God his helper : But trusted in the abundance of his riches : and prevailed in his vanity.

10 But I, as a fruitful olive-tree in the house of God, have hoped in the mercy of God for ever ; yea, for ever and ever.

11 I will praise thee for ever, because thou hast done it : and I will wait on thy name, for it is good in the sight of thy saints.

PSALM LII.

DIXIT INSIPIENS.

The general corruption of man before the coming of Christ.

1 Unto the end, for Mæleth, understandings to David.

THE fool said in his heart : "There is no God.

2 They are corrupted, and become abominable in iniquities : there is none that doth good.

3 God looked down from heaven on the children of men : to see if there were any that did understand, or did seek God.

4 All have gone aside, they are become unprofitable together : there is none that doth good ; no, not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread ?

6 They have not called upon God : there have they trembled for fear, where there was no fear.

For God hath scattered the bones of them that please men : they have been confounded, because God hath despised them.

7 Who will give out of Sion the salvation of Israël ? when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM LIII.

DEUS IN NOMINE TUO.

A prayer for help in distress.

1 Unto the end, in verses, understanding for David.

2 When the men of Ziph had come and said to Saul : Is not David hidden with us ? [1 Kings xxiii. 19.]

• Psal. xiii. 1

Levrg. The Jews inform us that Doeg slew himself with his master at Gelboe, and that David punished his offspring with death. C.

VER. 8. *Laugh*, at the last day, when they will have nothing to fear, nor the wicked to hope. In this life the just are full of compassion, but they cannot but approve of God's judgments. C.

VER. 10. *Fructful*. David foretells his own prosperity on the throne. (W) when this wretch shall be no more. H.—He was at this time in great perplexity, (C) in banishment from the house of God. M.

PSAL. LII, &c. VER. 1. *Mæleth*, or Machalath. A musical instrument, or a chorus of musicians. for S. Jerom renders it *per chorum* (Ch.), and Aquina, "for dancing." Sextus V., &c., read incorrectly, "for Amalec." The psalm is clearly the same with the 19th. C. except ver. 6. M.—S. Aug. explains it of the dangers of the latter times. W.—It seems to speak of the return from captivity. VER. 7. C.

VER. 6. *God hath scattered the bones, &c.* That is, God hath brought to nothing the strength of all those that seek to please men, to the prejudice of their duty to their Maker. Ch.—*Thaf.* Heb. "was besiege thee." Thou hast confounded them, because, &c. Sept. seem to have read more correctly, as no one has been addressed before. Bert.

VER. 7. *Glad*. The Fathers explain this of Christ's redemption. The captives doubted not but that they should be speedily set at liberty, as the prophets had assured them. C.

PSAL. LIII, &c. VER. 2. *Ziph* lay to the south of Juda. H.—David was rescued from the most imminent danger by an irruption of the Philistines. He then composed this canticle, expressing his sentiments in danger, and his gratitude to God. C.—It may also be used by any person in distress. W.—The Church orders it to be said by her ministers at Prime, that they may be protected from all their spiritual enemies. Bert.—The Fathers apply it to Jesus Christ (S. Hil.) or to the persecuted members. S. Aug.

3 **S**AVE me, O God, by thy name, and judge me in thy strength.

4 O God, hear my prayer : give ear to the words of my mouth.

5 For strangers have risen up against me : and the mighty have sought after my soul ; and they have not set God before their eyes.

6 For behold God is my helper : and the Lord is the protector of my soul.

7 Turn back the evils upon my enemies : and cut them off in thy truth.

8 I will freely sacrifice to thee, and will give praise, O God, to thy name : because it is good :

9 For thou hast delivered me out of all trouble : and my eye hath looked down upon my enemies.

PSALM LIV.

EXAUDI DEUS.

A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.

1 Unto the end, in verses, understanding for David.

2 **H**EAR, O God, my prayer, and despise not my supplication : 3 be attentive to me, and hear me.

I am grieved in my exercise ; and am troubled, 4 at the voice of the enemy, and at the tribulation of the sinner.

For they have cast iniquities upon me : and in wrath they were troublesome to me.

5 My wrath is troubled within me : and the fear of death is fallen upon me.

6 Fear and trembling are come upon me : and darkness hath covered me.

7 And I said : Who will give me wings like a dove and I will fly and be at rest ?

8 Lo, I have gone far off flying away ; and I abode in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, and divide their tongues ; for I have seen iniquity and contradiction in the city.

• Rom. iii. 12.

VER. 3. *Name*, which is a strong tower, (Prov. xviii. 10. C.) even thyself. Hence it is so criminal to take it in vain. Bert.

VER. 5. *Strangers*. Barbarous, (W) enemies, though of the same tribe. C.

VER. 6. *Behold*. He admires how God delivered him, though Saul seemed to have only one step more to take. C.

VER. 7. *Truth*. To fulfil thy promises. H.—He foretells their destruction.

VER. 8. *Freely* without being commanded. W. M. Lev. iii. 1.—Jesus Christ was offered, because he would. Isa. lvi. 7 ; John x. 17. S. Jer.—*Good*, so to do, (D.) or sweet in itself. Psal. li. 11. C.

PSAL. LIV. VER. 1. *David*. It alludes to some of his persecutions particularly to that of Absalom, as well as to that of the Church, and of Jesus Christ. C.

VER. 3. *Hear me*. He repeats the same petition four times. (II) to testify his fervour, and humility. Eccl. xxv. 21.—*Exercise*, among the wicked, (S. Aug.) or while I consider the sufferings of Christ. Euseb.

VER. 4. *Upon me*. When a person has fallen into distress the world is ever ready to attribute it to some fault. Absalom accused his father of neglecting to judge, &c. 2 Kings xv. 2. The Jews calumniated and sought the death of Christ, whose agony in the garden is well described, (ver. 5.) as well as the consternation of David, at the sight of such a general revolt, (C.) which almost overwhelmed him. W.

VER. 7. *Dove*, which flies swiftly. He now adored the judgments of God, which chastised him, as he had threatened (2 Kings xii. 11) ; though, while innocent, he had rejected a similar proposal. Psal. x. 1. The event showed that he acted wisely in retiring beyond the Jordan. C.

VER. 9. *Storm*. The first fury of the rebels, which is most dangerous, is thus specified. David was convinced that his son's party would dwindle away, when he was informed that he did not pursue him following the advice of Chusai. C.—Heb. "I would hasten my escape from the impetuous wind and tempest." But the Sept. may be equally correct. Bert.

11 Day and night shall iniquity surround it upon its walls: and in the midst thereof are labour, 12 and injustice.

And usury and deceit have not departed from its streets.

13 For if my enemy had reviled me, I would verily have borne with it.

And if he that hated me had spoken great things against me: I would perhaps have hidden myself from him.

14 But thou, a man of one mind, my guide, and my familiar:

15 Who didst take sweet meats together with me: in the house of God we walked with consent.

16 Let death come upon them, and let them go down alive into hell.

For there is wickedness in their dwellings: in the midst of them.

17 But I have cried to God: and the Lord will save me.

18 Evening and morning, and at noon, I will speak and declare: and he shall hear my voice.

19 He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

20 God shall hear, and the Eternal shall humble them.

For there is no change with them, and they have not feared God: 21 he hath stretched forth his hand to repay.

They have defiled his covenant, 22 they are divided by the wrath of his countenance, and his heart hath drawn near.

His words are smoother than oil, and the same are darts.

23 *Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

24 But thou, O God, shalt bring them down into the pit of destruction.

* Matt. vi. 25; Luke xii. 22, 1 Pet. v. 7.

VER. 10. *Cast down.* Heb. "swallow up," as the earth did Dathan. C.—Sept. "drown." H. *Tongues*, as at Babel, that they may not know how to proceed. C.—Heb. "swallow up," the torrent of their tongue. Bate. *Proph.* means also to "divide." Absalom was accordingly infatuated by David's friend. 2 Kings xv. 31, and xvi. 7. M.—*City of Hebron*, or even of Jerusalem, which caused the king to leave no garrison in it. C.

VER. 14. *Guide*, the prime minister, (Bert.) and chief of the council. M.—Such was Achitophel, who had, nevertheless, been long (C.) secretly disaffected. See 2 Kings xv. 12, and xvi. 23. He professed the same religion, and was trusted with the most important affairs, as Judas carried the purse. H.

VER. 15. *Consent*, or with expedition, as the Rabbin order people to go to the temple, though they must return slowly. All this describes Judas. C.—Dreadful lesson for all sacred ministers, who prove faithless! (Bert.) participating of the holy sacraments in the Catholic Church, (W.) and yet betraying themselves and their Master!

VER. 16. *Let death, &c.* This, and such like imprecations, which occur in the psalms, are delivered prophetically; that is, by way of foretelling the punishments which shall fall upon the wicked from Divine justice, and by proving the righteous ways of God: but not by way of ill-will, or uncharitable curses, which the law of God disallows. Ch.—David showed even too much tenderness towards the rebels, in the opinion of Joab, &c. He would not hurt Saul—*Hell*, by a sudden death, like Antiochus, Core, &c. Num. xvi. 30. The just are already dead to this world. Bert.—Those who sin on purpose descend, as it were, alive into hell. W.

VER. 18. *Evening*. The Hebrews then began the day. (C. Gen. i. 5. H.—They had three times allotted for prayer, (Dan. vi. 10) as the Church had afterwards. Const. Ap. vii. 25. C.

VER. 19. *Among many, &c.* That is, they that drew near to attack me were many in company, all combining to fight against me. Ch.—Or, many also joined themselves to me with Joab and the boldy angels, (4 Kings vi. 16.) though almost all Israel followed Absalom. 2 Kings xv. 13. C.—In many things settlements agree with the Church; but their end is the breaking of unity. S. Aug.

VER. 20. *Charge*, or redemption for them (Psalm xli. 19. Ruseb.) or they will not an end (W.) nor cease to blaspheme God, and to calumniate me. C.

Eternal. Lit. "He who is before ages." H.

VER. 21. *He pay*. Heb. *bestow*, "in his retributions," or "against his persecutors." H.

VER. 22. *They are divided, &c.* Dispersed, scattered, and brought to nothing.

Bloody and deceitful men shall not live out half their days: but I will trust in thee, O Lord.

PSALM LV.

MISERERE MEI DEUS.

A prayer of David in danger and distress.

1 Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title, (or pillar,) when the Philistines held him in Geth.

2 **H**AVE mercy on me, O God, for man hath trodden me under foot: all the day long he hath afflicted me, fighting against me.

3 My enemies have trodden on me all the day long; for they are many that make war against me.

4 From the height of the day I shall fear: but I will trust in thee.

5 In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

6 All the day long they detested my words: all their thoughts were against me unto evil.

7 They will dwell and hide themselves: they will watch my heel.

As they have waited for my soul, 8 for nothing shalt thou save them: in thy anger thou shalt break the people in pieces.

O God, 9 I have declared to thee my life: thou hast set my tears in thy sight,

As also in thy promise. 10 Then shall my enemies be turned back.

In what day soever I shall call upon thee, behold I know thou art my God.

11 In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.

by the wrath of God, who looks with indignation on their wicked and deceitful ways. Ch.—They are separated from the good, (S. Jer.) slain by a look. 2 Thess. ii. 8.—*Near*, or fought, ver. 19. C.—*Darts*. Absalom kissed the men of Israel to delude them, (2 Kings xv. 2.) and the traitor gave this sign to those who came to seize our Saviour. Matt. xxvi. 48. C.—The words of God are most excellent in themselves, but they seem hard to the incredulous. Thus the Capharnaïtes gave rise to the first heresy against the words of Christ, which S. Peter piously believed, though, as yet, he did not comprehend their meaning. John vi. S. Aug. W.

VER. 23. *Cast*. The prophet had experienced the happy effect of this conduct. C.—In all troubles and doubts we must have recourse to God. W. 1 Pet. v. 7.

VER. 24. *Destruction*; "into gehenna," (Chal.) or "hell," (S. Jer.) to which the judges sentence the reprobate, without promoting their crimes. S. Aug. C.—*Days*. It is rare that murderers and notorious malefactors escape punishment in this world; but in the next they will surely be requited. Absalom perished in the flower of his age. Bert. Achitophel, and many others, have been suddenly cut off. God sometimes permits such to reign for a time, to exercise his servants, or that they may repent. S. Aug. C.

PSAL. LV. VER. 1. *Geth*. Before (Bert.) or after his escape to the cave of Adullam, (C.) he composed this psalm to comfort his followers with the consideration of God's protection. H.—See 1 Kings xxii., and Psalm xv.

VER. 4. *The height of the day*. That is, even at noon day, when the sun is the highest, I am still in danger. Ch.—Heb. "many fight against me from an elevation, or from day-break."—*Fear*. Many prefix a negation, which S. Jeron. rejects, (ad Sun.) explaining the height of the Divine majesty. C.

VER. 5, 6. *My words*. The words or promises God has made in my favour. Ch.—Praising God (H.) removed the distraction of David. Ruseb.—*Detested*. Prov. "wrest." They put on evil construction upon what I say, (H.) and make me their laughing-stock. Psal. xxxviii. 3. C.—But I cease not to proclaim what God has declared in my favour, and for what good I have been enabled to effect by his grace. My enemies may meet to devise my ruin and to supplant me, yet all in vain. W.

VER. 8. *For nothing shalt thou save them*. That is, since they lie in wait to ruin my soul, thou shalt for no consideration favour or assist them, but execute the justice upon them. Ch.

VER. 11. *To me*. This is almost a repetition of ver. 5. C.—*A sun* and *Jer.* are mentioned, (H.) as "the power and eternity" of God gave David confidence.

12 In me, O God, are vows to thee, which I will pay, praises to thee.

13 Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

PSALM LVI.

MISERERE MEI DEUS.

The prophet prays in his affliction, and praises God for his delivery.

1 Unto the end, destroy not, for David, for an inscription of a title, when he fled from Saul into the cave.

[1 Kings xxiv.]

2 **H**AVE mercy on me, O God, have mercy on me: for my soul trusteth in thee.

And in the shadow of thy wings will I hope, until iniquity pass away.

3 I will cry to God, the most High; to God, who hath done good to me.

4 He hath sent from heaven, and delivered me: he hath made them a reproach that trod upon me.

God hath sent his mercy and his truth, 5 and he hath delivered my soul from the midst of the young lions. I slept troubled.

The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.

7 They prepared a snare for my feet; and they bowed down my soul.

They dug a pit before my face, and they are fallen into it.

8 My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

9 Arise, O my glory; arise, psaltery and harp: I will arise early.

10 I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.

11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

VER. 12. *To thee* Lit. "thy vows." H.—Hath not chosen rather to follow the Syriac, "with thee, O God, are my vows:" which is clearer, though our version may be well explained, "I will perform my vows to thee." Bert., the sacrifice of praises, in this psalm. C.

VER. 13. *Living* in my own country, where I am no longer, as formerly during my banishment, in the region of the dead. C.—The Fathers explain this of Jesus Christ, or of eternal glory. Theod. C.

PSAL. LVI. VER. 1. *Destroy not.* Suffer me not to be destroyed, (Ch. M.) or I will not allow my men to destroy an implacable foe, (H.) as they entreat me to do.—Cave of Orlam, or rather of Engaddi. C.

VER. 4. *Sent his mercy, &c.* (C.) above the power of man. W.—*Reproach.* Saul was forced to entreat David to preserve his family, as he had just spared his own life; which would, no doubt, mortify his pride, (1 Kings xxiv. 18, 22. C.) and seem a reproach to him. W.

VER. 5. *Lions.* Poetry gives life to all things. It represents mercy and truth as God's messengers; and Saul as a young lion. He might have entered the cave with his men, and destroyed David: but Providence caused him to enter alone, so that David had an opportunity to cut off the hem of his garment, and to show his clemency.

VER. 7. *Down.* Heb. "my soul was bowed down," (Bert.) or, "to bow down my soul." S. Jer. H.—Saul strove many ways to destroy his rival, sending him to fight the Philistines who, nevertheless, proved the ruin of Saul. 1 Kings xvii. 17. and xxxi. 1. W.

VER. 8. *My.* This and the following verses form the 107th Psalm. C.

VER. 10. *Nations.* The psalms are now recited (W.) in every language, and the wonders wrought by Christ are proclaimed. C.

VER. 11. *Clouds.* They are exceedingly great. H.—Christ has mounted to the highest heavens, and his apostles have preached (C.) his saving truths, which, like clouds, render the earth fruitful in good works. H.

VER. 12. *Earth.* It is just thy mercy should be extolled. M. Ver. 6

PSAL. LVII. VER. 1. *Title.* This psalm is a sequel to the former, (W.) and refers to the malevolent speeches of Saul's courtiers, (1 Kings xxiv. 10, and

12 Be thou exalted, O God, above the heavens: and thy glory above all the earth.

PSALM LVII.

SI VERE UTIQUE.

David reproacheth the wicked, and foretelleth their punishment.

1 Unto the end, destroy not, for David, for an inscription of a title.

2 **I**F in very deed you speak justice: judge right things, ye sons of men.

3 For in your heart you work iniquity: your hands forge injustice in the earth.

4 The wicked are alienated from the womb, they have gone astray from the womb: they have spoken false things.

5 Their madness is according to the likeness of a serpent: like the deaf asp that stoppeth her ears:

6 Which will not hear the voice of the charmers; nor of the wizard that charmeth wisely.

7 God shall break in pieces their teeth in their mouth: the Lord shall break the grinders of the lions.

8 They shall come to nothing, like water running down: he hath bent his bow till they be weakened.

9 Like wax that melteth they shall be taken away: fire hath fallen on them, and they shall not see the sun.

10 Before your thorns could know the brier; he swalloweth them up as alive, in his wrath.

11 The just shall rejoice when he shall see the revenge: he shall wash his hands in the blood of the sinner.

12 And man shall say: If indeed there be fruit to the just; there is indeed a God that judgeth them on the earth.

PSALM LVIII.

ERIPERE ME.

A prayer to be delivered from the wicked, with confidence in God's help and protection. It agrees to Christ and his enemies, the Jews.

1 Unto the end, destroy not, for David, for an inscription of a title, when Saul sent and watched his house, to kill him. [1 Kings xix.]

VER. 7. C.) aid to the proceedings of the Jews against Christ. S. Jer.—It is an invective against hypocrites (C.) and detractors. Bert.

VER. 2. *Men.* If you be consulted by Saul, and act as judges, do what is right. Condemn not a man unheard. C.

VER. 3. *Heart.* Hence proceed evil thoughts, &c. H.—*Quicquid vis et non potes, factum Deus comparet.* S. Aug.—*Forge,* as you endeavour to preserve the appearance of rectitude. *Reo.* "weigh" in scales. C.—This double dealing aggravates the fault. W.

VER. 5. *Madness;* or "poison," *emeth* M.—*Deaf asp.* This is the most dangerous species. The ancients attempted to charm serpents. But these courtiers were deaf to every proof of David's innocence, (C. Diss.) and would receive no admonition, stopping their ears, like asps. W.—The prophet speaks conformably to the received opinion, (Bert.) without determining it to be true. M.

VER. 6. *Wisely.* "Cunningly." Many read, *qui incantatur a sapiente.* C.—He does not approve of the magical art. M.

VER. 9. *Wax.* Heb. *sooblul*, occurs no where else, and this signification is surely preferable to that of the Rabbins, "a snail." Prot. H.

VER. 10. *Before your thorns.* &c. That is, before your thorns grow up, so as to become strong briers, they shall be overtaken and consumed by Divine justice, swallowing them up, as it were, *alive in his wrath.* Ch.—You shall be cut off when you least think of it. M. Psal. lv. 24. H.—David probably alludes to the proposal mentioned, (Judg. ix. 14.) where the brier (*rhamnus*) invites all the trees to come under its shade. Bert.

VER. 11. *Shall wash his hands, &c.* Shall applaud the justice of God, and take occasion, from the consideration of the punishment of the wicked, to wash and cleanse his hands from sin. Ch.

VER. 12. *A God.* Heb. *Alodin asophim.* Both are in the plural, which has induced many to suppose that angels, &c., are meant; yet the plural is sometimes used when speaking of the true God. Gen. xx. 13; Jos. xxiv. 19. C.—Houb. gant translates, "gods," which he explains of the pastors of the Church, or "judges." The reward of virtue, and punishment of vice, are very important truths. Let us wait till the time of harvest, and all will be in its proper place. Bert.

2 **D**ELIVER me from my enemies, O my God; and defend me from them that rise up against me.

3 Deliver me from them that work iniquity, and save me from bloody men.

4 For behold they have caught my soul: the mighty have rushed in upon me:

5 Neither is it my iniquity, or my sin, O Lord; without iniquity have I run, and directed my steps.

6 Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel.

Attend to visit all the nations: have no mercy on all them that work iniquity.

7 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8 Behold they shall speak with their mouth, and a sword is in their lips: For who, say they, hath heard us?

9 But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10 I will keep my strength to thee: for thou art my protector: 11 my God, his mercy shall prevent me.

12 God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power; and bring them down, O Lord, my protector:

13 For the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying, they shall be talked of, 14 when they are consumed: when they are consumed by thy wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

16 They shall be scattered abroad to eat, and shall murmur, if they be not filled.

17 But I will sing thy strength; and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing; for thou art God, my defence: my God, my mercy.

PSALM LIX.

DEY'S REPULISTI NOS.

After many afflictions, the Church of Christ shall prevail.

1 Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for Doctrine.

2 when he set fire to Mesopotamia, of Syria and Sobal, and Joab returned, and slew of Edom, in the vale of the salt-pits, twelve thousand men.

3 **O** GOD, thou hast cast us off, and hast destroyed us; thou hast been angry, and hast had mercy on us.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof, for it has been moved.

5 Thou hast shown thy people hard things; thou hast made us drink the wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow:

PSAL. LVIII. VER. 1. *Watched.* Heb. "they (the guards) watched." The psalm relates also to the resurrection of Christ, and vocation of the Gentiles, (Bert.), as well, as to the reprobation, and future conversion of the Jews.—Saul sent repeatedly, and I went down to attack David. He gave him Michol with the same design. W.—But God turned her heart another way. H.

VER. 4. *Caught.* Heb. "land snares for," Sept. "hunted."

VER. 5. *I run.* Heb. "they ran." But the text would not have made such a mistake. (Bert.) and the Heb. appears to be incorrect, though we may understand, "without iniquity in me, they have run." C.—I gave them no offence. W.—All this may be well explained of Jesus Christ, who alone could use these expressions with propriety, being without sin. C.

VER. 6. *No mercy.* Nehemias uses the like prophetic threats, 2 Esd. iv. 5. C.—"Every sin must be punished, either by the penitent, or by an avenging God." The prophet supposes that his enemies died impenitent. S. Aug.—When the gospel was first preached God visited the world with various afflictions, to make people enter into themselves. Euseb.

VER. 7. *Evening* when they came to take David. But, out of regard for Michol, they provided for his escape. 2 Kings xxi. H.—The Jews will embrace the faith at the end of the world. S. Aug. or they will be destroyed. S. Hil. or possessed by Turks and Arabs. A. D. 137, the latter of whom forbade them even to look at Jerusalem from an eminence. They could not enter it in the time of Euseb. (Psalm xlviii.) and S. Jer. Soph. i.—They have a hunger for God's word, of which they have lost the true sense. S. Athan.

VER. 8. *Laps.* They seek my ruin. 2 Esd. iv. 2, &c.—*Hind.* Thus presiding Providence. Psal. lxx. x. H. C.—"It is thou that and the occasion of sin have produced much wickedness." "Whithersoever thou goest, thou art seen by Jesus Christ, who made, redeemed, and died for thee." S. Aug. Ser. 161.—A serious consideration of God's presence is the best preservative. Bert.

VER. 10. *My strength.* Heb. "his," which seems incorrect. Cuius C. and S. Jerom. agree with the Vulg. The oblique would also substitute, "My strength I will sing to thee" which affords a better sense, ver. 17. Bert.—Yet our version is very plain. I will make all my powers serve thee, and acknowledge that all comes from thee. H.

VER. 11. *His mercy.* Prot. "the God of my." Yet the text has, "his." and v are easily confounded. The Keri here allows "my" which Pagnin translates. S. Jer. "the mercy of my God." H.; or "my God, my mercy." Ep. ad Sun. C.—All comes to the same end. These words are most applicable to Jesus Christ. Bert.

VER. 12. *Over.* S. Jer. "my spies." H.—*Forget.* Let them suffer a long time, (M.) that the punishment may be a greater warning. The ancients read, "thy law," instead of *people*, and apply this to the Jews. C.) who still preserve the law, and hardness throughout the world that the prophecies were not a fabrication of Christians. H.—Their exemplary chastisement and continuance may serve to caution and not to follow their example. *Judges testis iniquitatis sue et veritatis nostrae.* S. Aug. Euseb.—"If all the Jews had been converted, we

should have had only suspicious witnesses; and if all had been exterminated, we should have had none." God permits our spiritual adversaries to remain for our trial, (Tert.) that we may not forget ourselves in prosperity. W.

VER. 13. *For,* is not expressed. Lit. "bring down . . . the sin," &c. Let not their haughty speeches take effect, or escape punishment. The imprecations of the Jews against themselves, (H.) and against Christ, have brought on their destruction. S. Aug.—Thus nothing need be supplied.

VER. 14. *Consumed.* At the destruction of Jerusalem, or for opposing Nehemias. 2 Esd. vi. 10.—*Earth.* The Jews who were preordained to life, embraced the gospel. C.—How can those know, who are no more? Their condition will be worse than annihilation. They will exist in hell, though no more visible to us. Bert.—They will know the truth, when it is too late; and when they are on the point of plunging into the abyss. The measure of their crimes being full, they shall be accused and punished. W.

VER. 15. *City.* This is a sort of chorus, ver. 7. S. Jer. and Prot. "Let them bark." H.—It insinuates that the attacks of the enemies of Nehemias, (C.) David, and Christ, were unceasing. H.

VER. 16. *Murmur.* Heb. also "shall tarry all night." Prot. "grudge." H.—Finding no oil for their lamps, they will repent, like Judas, and blaspheme Jesus. W.

VER. 17. *Morning.* With earnestness, (H.) I will fulfil this duty, (C.) at the resurrection, (W.) in the morning of a glorious immortality. M.

VER. 18. *Helper.* S. Jer. "my strength," *virtutem meam tibi cantabo*, ver. 10. I will sing, that all I have comes from thy pure mercy. H.

PSAL. LIX., &c. VER. 1. *Changel.* Psal. xlv.—*Title.* Psal. xv.—*Doctrine*, explaining what will be the progress of the Church. M.—It seems to have the same import as *understanding* in other titles, but here is of little authority. Bert.

VER. 2. *Set free.* Heb. "fought against Syria of Mesopotamia, and Syria of Sobal." S. Jer. 2 Kings vii. 10. H.—*Troops.* Absai slew eighteen thousand, perhaps on another occasion, (1 Par. xviii. 12), so that this title does not contradict history. M.

VER. 3. *Off.* Chastising thy people frequently under Moses, &c. Bert.—*On us.* Redeeming mankind, which thou hadst condemned for the fault of Adam, and giving us a more abundant grace. Rom. v. 9. S. Hil.

VER. 5. *Sorrow.* Heb. "maddy," such as is given to slaves or malefactors, (S. Matt. xxv. 34,) mixed with myrrh, or venom. Lit. "wine of trembling," (C.) or soporiferous. S. Jer. H.—All these expressions give the idea of something disagreeable. Bert.

VER. 6. *Warning,* to amend, (W) the sign of the cross (C.) in baptism, (S. Jer.) or confirmation. Euseb.—It was customary to erect a pole, on which some signal was placed, in case of invasion. Isa. v. 26, and xi. 12, &c. C.

VER. 7. *Save me.* The king praying for all. M.—S. Aug. reads, *me*, (C.) though the Vulg. does not here express it. H.—Heb. "save thy right hand," the people, or *man of thy*, &c. Psal. lxxix. 18. C.—*Hear me.* Heb. "him." But the margin has, *me*, H.

That thy beloved may be delivered. 7 Save me with thy right hand, and hear me.

8 God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head.

Juda is my king: 10 Moab is the pot of my hope.

Into Edom will I stretch out my shoe: to me the foreigners are made subject.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go out with our armies?

13 Give us help from trouble: for vain is the salvation of man.

14 Through God we shall do mightily: and he shall bring to nothing them that afflict us.

PSALM LX.

EXAUDI DEVS.

a prayer for the coming of the kingdom of Christ, which shall have no end.

1 Unto the end, in hymns, for David.

2 **H**EAR, O God, my supplication; be attentive to my prayer.

3 To thee have I cried from the ends of the earth; when my heart was in anguish, thou hast exalted me on a rock.

Thou hast conducted me; 4 for thou hast been my hope: a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

VER. 8. *Holy one* Jesus Christ, (Fash.) the prophet, (M.) the sanctuary, (C.) an oracle. W.—He said that the captives should return in seventy years' time. Jer. xlv 11, and xlvii 10. C.—*Sichem* (border) *Sichemom* (interior). These two veros are sometimes used for *partner* and *interior* ancient authors—*Tabernacles* Heb. "succoth" Bert. Gen. xxxii 17. It may also signify the Arabs, who lived in tents. M.

VER. 9. *Heau*. This tribe was at the head of the kingdom of Israel, but submitted to David, (H.) and afforded excellent soldiers and captains. C.—*King*. Heb. "law-giver," alluding to Gen. xlv 10. Sym. "my general." C.—The word *king* implies all this. H.—Juda always swayed the sceptre. Bert.—After the captivity, Zorobabel was at the head of the people. Jesus Christ sprung from this tribe, and is the true King of the people, whom he has redeemed, and put in possession of the land of promise. C.

VER. 10. *The pot of my hope; or my watering pot*. That is, a vessel for nearer uses by being reduced to serve us, even in the meanest employments. Ch. W.—*Shoe*, to be untied, or carried, as by the meanest slaves. Matt. ix 11, or to take possession. Deut. xi 24. *Foreigners, alien gene, or, "Alophyl."* 3 Aug.—"Of another tribe." H.—So the Philistines are called, who had no kindred with the Israelites, whereas the Edomites, Moabites &c., were originally of the same family. Ch.—*Subject* or "friends." Psal. cxxv 10. C.—Prot. "Philistia triumph thou, because of me." Marg. insinuates this is spoken "by irony" but H. Heb. properly mean, "make an alliance with me;" or, Syr. "I will shout for joy over Palestine." This country was subdued by the Machabees, (1 Mac. iv 15. C.) as it had been tributary to David. 2 Kings viii 2. Bert.—"I will make a league against the Philistines." Houbig.

VER. 11. *City*. The capital of the aforesaid countries, or Jerusalem (C.); but more particularly Petra, (H.) the strongest place in Idumea. M. Abenaz, 3. Bert.—The Fathers understand the Church. Euseb.

VER. 12. *Off*. God punishes and rewards. W. *And wilt*, or, "yet thou wilt not," &c. H.—Thou wilt not depend on our efforts for victory. Bullar. M.—How can we expect to make such conquests, being so forlorn a condition, when thou dost not lead forth our armies, as formerly? All that man can do is vain, but thou wilt look down upon us, and through God we shall do mightily. Ver. 14. C.

PSAL. LXI. VER. 1. *Hymns*. I. is denotes either the female musicians, or the instruments. C.

VER. 3. *Earth of Palestine* (Bert.) when David was at Mahanaim. Ferrand. 2 Kings xvi. 22. H. The countries beyond the Euphrates may be so styled. Psal. lvi 6.

7 Thou wilt add days to the days of the king; his years even to generation and generation.

8 He abideth for ever in the sight of God: his mercy and truth who shall search?

9 So will I sing a psalm to thy name for ever and ever: that I may pay my vows from day to day.

PSALM LXI.

NONNE DEO.

The prophet encourageh himself and all others to trust in God, and serve him

1 Unto the end, for Idithun, a psalm of David.

2 **S**HALL not my soul be subject to God? for from him is my salvation.

3 For he is my God and my Saviour: *he is* my protector, I shall be moved no more.

4 How long do you rush in upon a man? you all kill, as if *you were thrusting down* a leaning wall, and a tottering fence.

5 But they have thought to cast away my price, I ran in thirst: they blessed with their mouth, but cursed with their heart.

6 But be thou, O my soul, subject to God: for from him is my patience.

7 For he is my God and my Saviour: *he is* my helper, I shall not be moved.

8 In God is my salvation and my glory: *he is* the God of my help, and my hope is in God.

9 Trust in him, all ye congregation of people: pour out your hearts before him: God is our helper for ever.

10 But vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

11 Trust not in iniquity, and cover not robberies: if riches abound, set not your heart upon them.

VER. 5. *Tabernacle*. The words *for ever* seem to restrain this to heaven, as the Fathers explain them, though they may also allude to a temporal protection (Bert.) in the temple. C.

VER. 7. *King*. They wish long life to the king, expecting that the predictions of the prophets ascribed to them temporal dominion. But when they saw Zorobabel possess no such splendor, they were naturally taught to extend their thoughts to the Messias, of whom the Chal. and ancient Jews, as well as the Fathers, explain this passage. C. Cal. "the days of the future world thou wilt add to the days of the king, the Messias. His years shall be like the generations of this world, and the generations of the world to come." Eternity is clearly meant.

VER. 8. *Search?* Who can comprehend what thou hast prepared for thy king? He may allude to the promises made to David's family, (Psal. lxxxviii. 30, 38. C.) which should remain for ever, by means of Christ. H.

VER. 9. *Day*. A Levite speaks, having dedicated himself by vow to serve God continually in his temple, after his return from Babylon, (C.) or David expresses his resolution to testify his gratitude by sacrifice. H.—I will sing psalms, &c., in this life and for ever. W.

PSAL. LXI, &c. VER. 1. *Idithun*, to sing. W.—He was one of the chief musicians under David. 1 Par. xvi. 3. The psalm may be explained of David persecuted by Absalom, (C.) of the Machabees, (Theod.) &c., or of Christ, and his Church. C.—8. Jer. considers it as a piece of excellent morality, (C.) and this may suffice, without referring it to any historical fact. Bert.

VER. 2. *Subject*. The just is resigned, though he feel like other men. David found a sort of resentment against the rebels arising in his breast, which he presently repressed, by the thought of God's will. 2 Kings xii 11. C.

VER. 4. *Peace*. This may refer to the persecutors, who resembled a leaning wall. Bert. Isa. xxx. 13. C.—Prot. "ye shall be slain all of you, as a bowing wall shall ye be," &c. He threatens them with speedy destruction, (H.) or represents to them the baseness of attacking a man ready to fall. C.

VER. 5. *Price*. Sept. & H. lay, &c., "my honour." They wish to dethrone me, and to represent me as unfit to govern.—*I ran*. Sept. ἐξέπαυον, "they ran" likewise, as He. &c., and as the Gr. Fathers generally explain it. David thought proper to flee, that he might be at a distance from traitors. 2 Kings xv. 14.

VER. 9. *All*. Heb. "always, O people." Sept. seem to have read *aloth*, for *ath*,—*for ever*. Here *Selah* is translated, (Bert.) though it is not in Sept., &c. David exhorts his followers to address themselves to God, with conjunction and confidence. C.

VER. 10. *Vain*. They are so vain and light, that if they are put into the

12 God hath spoken once, these two things have I heard, that power belongeth to God, 13 and mercy to thee, O Lord; for thou wilt render to every man according to his works.

PSALM LXII.

DEUS DEUS MEUS AD TE.

The prophet aspireth after God.

1 A psalm of David, when he was in the desert of Edom.

2 **O** GOD, my God, to thee do I watch at break of day.

For thee my soul hath thirsted; for thee my flesh, O how many ways!

3 In a desert land, and where there is no way, and no water: so in the sanctuary have I come before thee, to see thy power and thy glory.

4 For thy mercy is better than lives: thee my lips shall praise.

5 Thus will I bless thee *all* my life long: and in thy name I will lift up my hands.

6 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

7 If I have remembered thee upon my bed, I will meditate on thee in the morning: 8 because thou hast been my helper.

And I will rejoice under the covert of thy wings: 9 my soul hath stuck close to thee: thy right hand hath received me.

10 But they have sought my soul in vain, they shall go into the lower parts of the earth.

11 They shall be delivered into the hands of the sword, they shall be the portions of foxes.

12 But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

* Matt. xvi. 27, Rom. ii. 6, 1 Cor. xiii. 8, Gal. vi. 3

scales they will be found to be of no weight; and to be mere lies, deceit, and vanity. Or, *they are liars in their balances*, by weighing things by false weights, and preferring the temporal before the eternal. Ch. Prov. xi. 1. and xx. 10.—They give false judgments, be not deceived, God is our protector. C—God's servants strive to draw others to the practice of virtue. W.

VER. 12. *Once*, by the generation of his word. S. Aug., or when he promulgated the law. Exod. xx. 6. Bert.

VER. 18. *Works*. We must therefore refrain from every injustice. H.—God spoke once by Moses, and again by his own Son. Both the Testaments confirm the certainty of rewards and punishments, (Bert.) as God is a God and willing (W.) to execute his decrees.

PSAL. LXII. VER. 1. *Edom (Idumæa)*. H.—Several copies read *Judea*, which agrees with the Heb., &c. The Idumæans, after the captivity, occupied those deserts (C.) of Ziph, Ilaret, &c. W., where David had screened himself from the fury of Saul. This psalm may express his sentiments, (Theod. Mus., &c.) of those of the captives returning home, (C.) or it may agree with all those who first after their heavenly country. Bert. S. Jeron explains it of the coming of Christ, and it was used in the morning service. S. Chrys. Psal. xli. C.

VER. 2. *Day*. The marrow dissolved with the saubains and God will be served with diligence.—*Flesh*. The sensations of my soul affect all my body. W. He loves God with all his strength, &c. H.—“The soul desires, but the end can be attained only by good works.” *Carnis laboribus pervenitur*. S. Jer.

VER. 4. *Lives*. For these must perish, while heaven remains for ever. S. Hil.—This consolation is preferable to any worldly prosperity. W.

VER. 5. *Hands*. Doing good works as the Fathers explain it. This is the posture of people who pray, or take an oath. Tert. 1 Tim. ii. 8. C.—*I will*, &c. Commot is proportioned to suffering for Christ. 2 Cor. i. W.

VER. 6. *Fatness*. With the most exquisite delights of the temple. Jer. xxxi. 14. C.—My grace will enlarge me to give thee praise. W. with joy. M.

VER. 7. *Bed*. I will think on thee both when I retire to rest, and when I get up. Bert.—Thou art my first beginning, and last end. H.

VER. 10. *Earth*. To seek me out, (Bert.) or they shall perish. The Babylonians were exposed to many miseries under Cyrus, as the prophets portend. (Isa. xlii. 1, Jer. xlv. 12,) though prideful history be silent. C.—David foretells the destruction of his persecutors, either temporal or spiritual. W.

VER. 12. *The king*. David (Bert. &c.) or Zerubbabel, for whom the Jews had the highest regard, though he was not an independent monarch, nor wore a

PSALM LXIII.

EXAUDI DEUS ORATIONEM.

A prayer in affliction, with confidence in God that he will bring to nought the machinations of persecutors.

1 Unto the end, a psalm for David.

2 **H**EAR, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

3 Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a sword; they have bent their bow a bitter thing, 5 to shoot in secret the undefiled.

6 They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

They have talked of hiding snares; they have said, Who shall see them?

7 They have searched after iniquities: they have failed in their search.

Man shall come to a deep heart: 8 and God shall be exalted.

The arrows of children are their wounds: 9 and their tongues against them are made weak.

All that saw them were troubled; 10 and every man was afraid.

And they declared the works of God: and understood his doings.

11 The just shall rejoice in the Lord, and shall hope in him; and all the upright in heart shall be praised

PSALM LXIV.

TE DECET.

God is to be praised in his Church, to which all nations shall be called.

1 To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people of the captivity, when they began to go out.

crown. Agg. ii. 24; Zac. iii. 8. It was customary to swear by the life of the king. 1 Kings i. 26, and xx. 9. The Fathers understand Jesus Christ to be meant, and this is the true and primary sense—*Hy him*. T. Aug., (Da Pin. C.) or God. M. lxxx. T.—Those who follow the true religion, (Deut. vi. 13; Isa. xlv. 23. C.) cannot accordingly (H.) shake the kings for ever. Apoc. Bert. 1 Pet. ii. 9. H.

PSAL. LXIII. VER. 1. *Darul*, in distress. Euseb. &c.—It has no relation to any historical fact. But it expresses the sentiments of any just man, surrounded with danger. S. Hil.—Yet many apply it to Daniel in the lions' den, Mus., to the captives, (C.) or to Jesus Christ and his Church. S. Aug., &c. H.

VER. 3. *Ma ignant*. I am once again to hope by past experience. W.

VER. 4. *Thing*, or discourse. This describes the poisonous insinuations of heretics, (Euseb.) or the calumnies of the Jews against Christ. Bert.

VER. 6. *Them*. The names H.—Houbart prefers “us,” with reason, (Bert.) after the Syr., Arab., Coptic, &c. Yet the Heb., &c., retain *them*, which is very easily explained. H.

VER. 7. *Search*. Or, they have made the most diligent investigation, (Bert.) to no purpose. H.—Thus David and our Saviour were treated. *Heart*. That is, a subtle, deep project and a guile; which, nevertheless, shall not succeed; for *God shall be exalted* in bringing them to nought, by his wisdom and power. C.—Heb. “both the inward thought of every one of them, and the heart is deep.” Pet. ii. 1. But, without the points, the Sep. is accurate. Bert.

VER. 8. *The arrows of children are their wounds*. That is, the wounds, stripes, or blows, they seek to inflict upon the just, are but like the weak efforts of children's arrows, which can do no execution: and *their tongues*, that is, their speeches against them, come to nothing. Ch.—Or, children themselves have wounded these crafty politicians, and exposed their folly. H. Heb. is “very perplexed in the three last verses. Let us adhere to the Vulg. and Sept., who generally read more correctly than the present Hebrew.” C. Bert.—Yet S. Jeron gives a very good sense. H.—*Wounds*. God hath chosen the weak things of this world to confound the strong, (W.) and hath taken the wise in their craftiness. M.

VER. 10. *Affraid* at the sight of God's judgments on the Babylonians, &c. C.

VER. 11. *Praised*. All will begin to esteem the chosen race. C.—Heb. “shall glory.” The Jews and Christians, H. shall esteem themselves honoured by the title of God's people. C.—They shall be praised for having served God (W.) and shall be rewarded by him. W. &c.

PSAL. LXIV. VER. 1. *Of the captivity*. The people of the captivity of Babylon. This is not an ancient psalm, but is found in the ancient trans-

2 **A** HYMN, O God, becometh thee in Sion: and a vow shall be paid to thee in Jerusalem.

3 O hear my prayer: all flesh shall come to thee.

4 The words of the wicked have prevailed over us: and thou wilt pardon our transgressions.

5 Blessed is he whom thou hast chosen, and taken to thee: he shall dwell in thy courts.

We shall be filled with the good things of thy house; holy is thy temple, 6 wonderful in justice.

Hear us, O God, our Saviour, *who art* the hope of all the ends of the earth, and in the sea afar off.

7 Thou who preparest the mountains by thy strength, being girded with power: 8 who troublest the depth of the sea, the noise of its waves.

The Gentiles shall be troubled, 9 and they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning and of the evening to be joyful.

10 Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.

The river of God is filled with water; thou hast prepared their food: for so is its preparation.

11 Fill up plentifully the streams thereof, multiply its fruits; it shall spring up, and rejoice in its showers.

12 Thou shalt bless the crown of the year of thy goodness: and thy fields shall be filled with plenty.

13 The beautiful places of the wilderness shall grow fat: and the hills shall be girded about with joy.

14 The rams of the flocks are clothed, and the vales shall abound with corn: they shall shout; yea, they shall sing a hymn.

PSALM LXV.

JUBILATE DEO

An invitation to praise God.

lation of the Septuagint. Ch.—From the word *canticle* H.—It is of little authority. Jeremias and *Ezechiel* were never captives. C. Bert. David's return from captivity, (Bert.) and the visitation of the Gentiles, S. H. L. & C. M. which the prophets Jeremias, &c., had foretold, by the coming of the exiles from Babylon, so as to forsake idleness S. Aug. & C. W.

VER. 2. *Hymn*. Or Heb. "Praise is silent," (H.) "waileth," (Prot.) or "silence is praise for thee, O God." Pagn. *For te lingua*. Hor. Grot.—"We were" paid in with pure silence." Porphy. *Abt. 3. Zac.* 13. H. *In Jerusalem* is not in Heb. & C. though Houbigant thinks it was originally Bert.

VER. 3. O. Heb. "bearer of prayer," (C.) or "graciously hear my prayer, till all" & C. Jer. Houbig. *To thee*. At the last judgment, or C.) at the vocation of the Gentiles. Bert. M.

VER. 4. *Transgressions*. These are the words of the Christian converts, (Euseb.) or of the Jews who acknowledge that they have been justly punished with drought, for neglecting the temple and first-fruits. Agg. i. 4; Mal. iii. 9. C.—Heb. "thou wilt expiate our transgressions," which denotes Christ's satisfaction. Bert.

VER. 5. *To thee*, by predestination.—*House*, adorned with exterior graces. S. H. L.—Happy the man, whom thou hast ordained, by faith and good works, to eternal life! David speaks in the name of the elect. M.

VER. 6. *Justice*. Because thou wilt fulfil thy promises, and requirer the greatest composure and attent on. Eph. ii. 12, 22. Bert.—Nothing defiled can enter into heaven. Apoc. xxi. W.—*Off*. The Jews were dispersed into all countries, (Jer. xxxi. 8,) and all are called to the true faith. C.

VER. 7. *Strength*, or *power*. The power (C.) and goodness of God are described with regard to the captives, and converted nations, (Bert.) and the great works of the creation. W.

VER. 8. *Troublest*. Prot. "stillest the noise." H.—*Troubled*. The most obscure are converted from all countries. W.

VER. 9. *Joyful*. People both of the east and west shall learn to fear thee; or thy chosen people shall dwell in peace, and attend the morning and evening service. Euseb. C.

VER. 10. *Fruit*. Heb. "the division," or all the seas and fountains (Bert.) of consequence, (M.) particularly the Jordan, which overflows, like the Euphrates, about Pentecost. Jos. iii. 15; Jer. xli. 5. C.—*Its*, the earth's, after a plentiful rain. H.—God hath wrought many wonders by water, and hath fed his people, (Ecc. vi. 14, and xvi. 3, &c.) to prefigure the graces conferred in baptism, and truly Eucharist, &c. W.

1 Unto the end, a canticle of a psalm of the resurrection
SHOUT with joy to God, all the earth, 2 sing ye a psalm to his name; give glory to his praise

3 Say unto God, How terrible are thy works, O Lord! in the multitude of thy strength, thy enemies shall lie to thee.

4 Let all the earth adore thee, and sing to thee: let it sing a psalm to thy name.

5 Come and see the works of God: *who* is terrible in his counsels over the sons of men.

6 Who turned the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

7 Who by his power ruleth for ever: his eyes behold the nations; let not them that provoke *him* be exalted in themselves.

8 O bless our God, ye Gentiles; and make the voice of his praise to be heard.

9 Who hath set my soul to live: and hath not suffered my feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

11 Thou hast brought us into a net, thou hast laid afflictions on our back: 12 thou hast set men over our heads.

We have passed through fire and water, and thou hast brought us out into a refreshment.

13 I will go into thy house with burnt-offerings: I will pay thee my vows, 14 which my lips have uttered, And my mouth hath spoken, when I was in trouble.

15 I will offer up to thee holocausts full of marrow, with burnt-offerings of rams: I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God, and I will tell you what great things he hath done for my soul.

VER. 11. *Showers*. This gives the sense, rather than the words of the Heb. Bert.

VER. 12. *Crown*. The crops shall succeed each other, and be abundant. Lev. xxv. 5, 10; Amos ix. 13. This fertility was foretold, Agg. ii. 20. C. "By thy blessing, the year shall roll along, and thy steps shall distil fatness." S. Jer. H.

VER. 13. *Wilderness*. Or, of such places as were not ploughed. Little hay was collected, as cattle might almost always pasture. *Hills*, covered with vine-trees, &c. Jos. i. 18; Job xxi. 17. C. The most barren will bring forth fruit, and the perfect shall advance in merit. W.

VER. 14. *Clothed*, with fleeces, (H.) or rather, shall be surrounded with sheep. Heb. also, "the pastures shall be covered with sheep"—All nature (M.) praises God in its own manner, when it answers the designs of God. Yet man is chiefly invited to *sing*. H.

PSAL. LXV. VER. 1. *Resurrection*. Heb., Origen's Sept. & C., omit these words, (Bert. T. 8.) which seem to have been added by some Greek Christian, who thought he perceived some allusion to the resurrection of Christ. Ver. 9. The Fathers have well explained it in this sense, though they also apply it literally to the return of the captives, (Theod. C.) and to the general resurrection, the end of all the miseries of the elect, (Bellar.) as well as to the conversion of the Gentiles, (Geneb.) and the resurrection of a soul from the state of sin. H.

VER. 3. *Prove* fatness to thee, (Psalm xvi. 46, &c.) notwithstanding the evidence of thy wonders, and their deceitful professions.

VER. 5. *Men*. Choosing some, and rejecting others, (S. Jer.) calling the Gentiles who were cast off the Jews. S. Aug.

VER. 6. *In him*. God, or Jesus, (Euseb.) or "on it," the river Euphrates, which we shall pass over with as much ease as our ancestors did the Red Sea.

VER. 7. *Provoke him*. The faithless Jews, or Gentiles, particularly those of Babylon; or those among God's people, who neglected his service. Agg. iv., and 1 Isa. ix., &c. C.—These often gave way to murmuring and a desperate exhortation not to be proud, lest they should be brought low.

VER. 9. *Tried*. So Daniel was treated. Dan. iii. 21. The Babylonish captivity is compared to a furnace, as well as all severe trials of virtue. Prov. xvii. 3; Zac. xiii. C.

VER. 11. *Back*. Heb. "loins." The captives had experienced the greatest miseries, as the martyrs of Christ have done since. C.

VER. 12. *Fire and water* which the Egyptians considered as the emblem of purity, (Horae. 41,) and which here denote the greatest tribulations. C.—The just shall overcome by God's grace, W.) notwithstanding all the efforts of tyrants who may be set over them. M.

17 I cried to him with my mouth: and I extolled him with my tongue.

18 If I have looked at iniquity in my heart, the Lord will not hear me.

19 Therefore hath God heard me, and hath attended to the voice of my supplication.

20 Blessed be God, who hath not turned away my prayer, nor his mercy from me.

PSALM LXVI.

DEI'S MISEREATUR.

A prayer for the propagation of the Church.

1 Unto the end, in hymns, a psalm of a canticle for David.

2 **M**AY God have mercy on us, and bless us: may he cause the light of his countenance to shine upon us, and may he have mercy on us.

3 That we may know thy way upon earth: thy salvation in all nations.

4 Let people confess to thee, O God: let all people give praise to thee.

5 Let the nations be glad and rejoice: for thou judgest the people with justice, and directest the nations upon earth.

6 Let the people, O God, confess to thee: let all the people give praise to thee: 7 the earth hath yielded her fruit.

May God, our God, bless us; 8 may God bless us: and all the ends of the earth fear him.

PSALM LXVII.

EXURGAT DEUS.

The glorious establishment of the Church of the New Testament, prefigured by the benefits bestowed on the people of Israel.

VER. 15. *Marrow* Malachy (i. 13) reproaches some for presenting lean victims. C.—*Offer* Heb. *ausse*, "will make" Sept. use *παίρω*, in the same sense, and are followed by the writers of the New Testament.

VER. 7. *Extolled*, by meditation. (Muss.) or God has immediately granted my request. Theod. Some Lat. Bibles read, "I have exulted under my tongue," which my heart directs W.

VER. 18. *Heart*. Being ensaved to any passion. H.—Iniquity and dissimulation hinder the effect of our prayers; and in some sense, it is true that God does not hear sinners (John ix. 31, 2 Tim. i. 9) though he regards favourably such as wish to repent, like the pharisee. Luke xv. 14. C.—Whoever would be heard, must repent of his sins. W.

PSAL. LXVI. VER. 1. *For David*, is not in Heb. nor in some copies of the Sept. C.—Yet the psalm expresses the sentiments of the royal prophet, (Bert.) or it is a sequel to the two former, thanking God for liberty and for rain. The Fathers explain it of the coming of Jesus Christ, and the calling of the Gentiles, ver. 5.

VER. 2. *Upon us*, to grant our requests, or may the Messiah come. Heb. 3.—*And may*, &c., is in the Aral., and in most copies of the Sept. Vulg., though it be omitted in Heb., &c., "and we shall live." Entrep. C.—Perhaps it may be given to express the sense of *Selah*, which seems to have been a term of approbation. It does not alter the sense. Bert.—God first forgives sins, and then bestows his manifold graces. W.—This was the term of solemn blessing Num. vi. 17. D.

VER. 3. *Way*. The true religion. M.—*Salvation* Christ, who is the only way to be saved. Joh. x. 9. Matt. x. 21. C.—This way is *new*, leading to new heavens, &c. Heb. x. 20 and 2 Pet. iii. 13. Bert.

VER. 7. *Exult*, after *can*, or in a spiritual sense, Jesus Christ the root, or bud of Jesse, Isa. ix. 2. C.) born in Judea. (Bert.) of the holy Virgin. S. Jer.—*God*. The triple repetition of God's name denotes the blessed Trinity. H. Fathers, and the prophet's earnestness. C.—The faith of the Trinity is to be preached throughout the world, (H.) for the salvation of nations. W.

PSAL. LXVII. VER. 1. *Himself*. This is the most difficult of all the psalms, (C.) *crux ingenuorum* Muss. The prayers wrought by God in favour of his people, when they came out of Egypt and conquered the land of Canaan, are described by David in this triumphal canticle, which was sung when the ark was removed. Houtig.—He had also in view the greater promises which should attend Jesus Christ, and the propagation of the gospel. The latter explanation is also literal, (Bert.) and is given by the Fathers, (C.) on the authority of S. Paul, ver. 19, Ep. iv. 8. H.

VER. 2. *Arise*. These words were used when the Israelites decamped. Num. x. 35. C.) and in the exorcisms to expel devils, who are here styled *enemies*. S. Athan.

1 Unto the end, a psalm of a canticle for David himself.

2 **L**ET God arise, and let his enemies be scattered: and let them that hate him flee from before his face.

3 As smoke vanisheth, so let them vanish away; as wax melteth before the fire, so let the wicked perish at the presence of God.

4 And let the just feast, and rejoice before God: and be delighted with gladness.

5 Sing ye to God, sing a psalm to his name: make a way for him who ascendeth upon the west: the Lord is his name.

Rejoice ye before him: *but the wicked* shall be troubled at his presence, 6 *who is* the father of orphans, and the judge of widows.

God in his holy place: 7 God who maketh *men* of one manner to dwell in a house:

Who bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

8 O God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

9 The earth was moved, and the heavens dropped at the presence of the God of Sinai, at the presence of the God of Israel.

10 Thou shalt set aside for thy inheritance a free rain, O God: and it was weakened, but thou hast made it perfect.

11 In it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

VER. 5. *Who ascendeth upon the west*. *Super occasum*. S. Gregory understands it of Christ, who after his going down, like the sun, in the west, by his passion and death, ascended more glorious and carried all before him. S. Jeron. renders it, *who ascendeth*, or cometh up, *through the deserts* (Ch.); which some explain of the coming out of Egypt, others of the progress of the gospel, in a western direction. M.—*Lord* Heb. "in Je is his name." H. *The Word was with God* John i.—But . . . presence.

VER. 7. *Of one manner*. That is, agreeing in faith, unanimous in love, and following the same manner of discipline. It is verified in the servants of God living together in his house, which is the Church. 1 Tim. iii. 15. Ch.—Heb. may signify, "He maketh those who were alone (*steriles*) to dwell in a house." Psal. cxv. 9. He builds up their houses and grows them children. Flamin. Exod. i. 21.—The Israelites under Pharaoh (C) saw their male issue destroyed, (H.) but God enabled them to multiply exceedingly. Exod. i. 12. C.—*Serdim* means "the solitary," (S. Jer.) and "the united," as the first Christians were. Bert. Acts ii. 44. H.—The Church preserves unity in faith, &c. S. Cyr. Ep. 76. W.—*In strength*. Houtig 2.—"to walk free y." The Gentiles were, as it were, buried, before Christ delivered them, (Bert.) as he did those who were once incredulous in the days of Noah. 1 Pet. iii. 20, and iv. 6. S. Athan. and God rescued the Israelites from servitude, notwithstanding their repeated provocations, both before and after this mercy.

VER. 9. *Dropped*. The earthquake and rain are not mentioned by Moses. But the prophets often supply omissions. Deborah and Habacuc speak in the same lofty strains. Exod. xix. 16, Judg. v. 4, Hab. iii. 6. C.—Deborah specifies some clouds, (H.) which seem to be here wanting, "the clouds also dropped water, the mountains melted" at, &c.—*Of Sinai*, or, "Sinai at," &c. M.—Heb. "the Sinai before God." Judg. v. 5. Jehovah, the God of Israel. The old MS B, retains the word Jehovah at least six times, where it is not once printed, as that of Lambeth, 484 does here, &c. Kennicott. S. Aug. and the ancient psalters read, 4 *facies Domini*, *mons Sinai*, &c. C. The mount itself seemed to melt and thunder and rain. H.

VER. 10. *A free rain*. The manna, which rained plentifully from heaven, in favour of God's inheritance, that is, of his people Israel, which was weakened indeed under a variety of afflictions, but was made perfect by God; that is, was still supported by Divine Providence, and brought on to the promised land. It agrees particularly to the Church of Christ, his true inheritance, which is plentifully watered with the free rain of heavenly grace, and through many infirmities, that is, crosses and tribulations, is made perfect, and fitted for eternal glory. Ch.

VER. 11. *In it* &c. That is, in the Church, which is thy field, and thy inheritance, shall thy animals, thy sheep dwell: where thou hast plentifully provided for them. Ch.—*These* who thou hast chosen shall enjoy this manna, or the blessed sacrament. W.

12 The Lord shall give the word to them that preach good tidings with great power.

13 The king of powers is of the beloved, of the beloved; and the beauty of the house shall divide spoils.

14 If you sleep among the midst of lots; *you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.*

15 When he that is in heaven appointeth kings over her, they shall be whited with snow in Selmon. 16 The mountain of God is a fat mountain.

A curdled mountain, a fat mountain. 17 Why suspect ye curdled mountains?

A mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

18 The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sinai, in the holy place.

19 Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men.

Yea, for those also that do not believe, the dwelling of the Lord God.

VER. 12. *To them that preach good things. Evangelizantibus.* That is, to the preachers of the gospel, who, receiving a word from the Lord, shall, with great power and efficacy, preach throughout the world the glad tidings of a saviour, and of eternal salvation through him. Ch.—Heb. seems to speak of females, who used to sing canticles in victory like Mary Deborah &c. But the feminine is used at the beginning of Psalms, as though it were a person, and here the Chaldee paraphrases. “God gave the words of the law to be people, by the mediation of Moses and Aaron, who published the word of God.” This passage is a striking analogy with Ephes. iv. 11, &c., *He gave some apostles, . . . for the perfecting of the saints, &c.*, which St. Paul observes, just after quoting this Psalm. Bert.

VER. 13. *The king of powers.* That is, the mighty King, the Lord of hosts, is of the midst of the beloved, that is, is in the midst of Christ, his most beloved Son, and his beautiful house, viz. the Church, in which God dwells for ever, shall by her spiritual conquests divide the spoils of many nations. The Hebrew as it now stands, *the word of the Lord is in the midst of the king, and the beauty of the house shall divide the spoils.* Ch.—Yet some copies read, *the Lord is in the midst of the king, and the beauty of the house shall divide the spoils.* (Bert., “the king of armies shall be in the midst of the king.”) &c. The great King is the Lord (ver. 12, of hosts, who shall be in the midst of the king).

VER. 14. *If you sleep among the midst of lots, (inter medios cleros, &c.)* viz. in such dangers and persecutions, as your enemies were casting you among goods and persons: or in the midst of the lots (inter medios terminos, as St. Jerome renders it, that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure, nevertheless, under the Divine protection, and shall be enabled to fly away, like a dove, with glittering wings, and feathers shining like the palest and most precious gold, that is, with great increase of virtue, and glowing with the fervour of charity (Ch.); or “if . . . in the borders of the dove,” &c., the church of Babylon Jer. xlv. 3—When &c. The Temple of Juda may be denoted by the dove, as it seems to be in the text, because it continued faithful longer than the ten tribes. But, as these words may be addressed to the tribes of Ruben and Gad, which were to possess the land of Bashan, and thus melted away like snow, as Jacob said, Gen. xlv. 14. —The former stain has been effaced by the blood of Christ.

VER. 15. *Kings over her.* That is, pastors and rulers over his Church, viz. the apostles and their successors. Then by their ministry shall the Church be made water, as the snow which lies on the top of the high mountain, &c., which is the title of the ram, scathed with trees. Jer. ix. 48. W.—*Descend it, may also mean “judge it.”* (H.) or “condemne it,” as St. Jerome translates, and may signify that when God shall have exterminated the kings, who attacked his chosen race, it should appear manifestly. H.

VER. 16. *The mountain of God.* The Church, which (Isa. ii. 2) is called *The mountain of the Lord upon the top of mountains.* It is here called a fat, and a curdled mountain; that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost. Ch.—*Fat*—H.—“as the hill of Bashan,” Prot. which was very fertile, the very name signifying “fat” St. Jer. H.

VER. 17. *Why suspect ye curdled mountains?* Why do you suppose or imagine there may be any curdled mountains? You are mistaken: the mountain thus favoured is not a curdled one; and the same he has chosen for his dwelling for ever. Ch.—The Church of God is compared to a mountain, visible to all, yet, with the graces of the Holy Ghost, united and firm. The Church, the perpetual residence of God, who will never suffer her to fall into error. W.—There are several other interpretations. But that of the Vulg. *insuperabili*, is the most followed even by the Jews. Bert.

VER. 18. *The chariot of God descending to give a law on Mount Sinai;* as also of Jesus Christ, his Son, ascending into heaven, to send from thence the Holy Ghost, to publish a new law, is attended with ten thousands, that is, with an in-

20 Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

21 Our God is the God of salvation: and of the Lord, of the Lord are the issues from death.

22 But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23 The Lord said: I will turn them from Basan, I will turn them into the depth of the sea.

24 That thy foot may be dipped in the blood of thy enemies: the tongue of thy dogs be red with the same.

25 They have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

26 Princes went before joined with singers, in the midst of young damsels playing on timbrels.

27 In the churches bless ye God the Lord, from the fountains of Israel.

28 There is Benjamin a youth, in ecstasy of mind.

The princes of Juda are their leaders: the princes of Zabulon, the princes of Nephtali.

29 Command thy strength, O God: confirm, O God, what thou hast wrought in us.

numerable multitude of joyful angels. Ch.—Lit. “with forty thousand” Bert.—Innumerable hosts of cherubim, (H.) seem to be the chariot of the Most High. Dan. vii. W.—But here the Israelites, who came to conquer Chanaan, are meant. Deut. xxxiii. 2; Zac. xiv. 5, Hab. iii. 6. C.

VER. 19. *Led captivity captive.* Carrying away with thee to heaven those who before had been the captives of Satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers. Ch.—Yea, even these were the spoils which Christ presented to his Father. H.—St. Paul quotes this text rather in a different manner, *leading on high, he led captivity captive; he gave gifts to men;* as the Heb. *loheth* means, “to give and to receive.” Ambrosius (na. vii., &c.) gives it the former sense, with the apostle, St. John, i. 12. “I have brought down the angels of Rome and Chartres.” St. Anz. approves of both readings. Ch.—St. Jerome says, “Take this woman for a wife for me.” Jer. xv. 2. The true God seems to be hereby meant, and as St. Paul explains it of Christ the Son of God, who said the authority of the Epistle to the Ephesians ought to confess his Divinity. Bert.—*These* Prot. “gifts for men, (imag. ‘in the man,’ yea for the rebellious also, that the Lord God might dwell among them.”

VER. 20. *To us.* So the Israelites might be filled with confidence in the desert, that the promise which God would favour the Jews, a sign of their king. Ch.—Heb. “God will carry us,” (St. Jer.) or loadeth us with benefits. Prot. H.

VER. 21. *Thy goings from death.* The Lord alone is master of the issues, by which we may escape from death. Ch.—Heb. *hath* and *gaveth* life. 1 Kings ii. 6.

VER. 22. *Since* He will humble them or will slay the proud. Psal. lxxi. 18. C.—Though Christ died to save man, he will condemn the obstinate. W.

VER. 23. *I will turn them from Basan, &c.* I will cast out my enemies from their rich possessions, viz. his, by Basan, a fruitful country, and I will drive them into the depth of the sea, and make such a slaughter of them, that the feet of my servants may be dyed in their blood, &c. Ch.

VER. 24. *Same* streams of blood shall flow, as was the case when Moses overcame Og, &c. Num. xxi. 23. C.—The gospel was propagated without bloodshed, but no less effectually. At the last day the just shall triumph over the reprobate. Bert.

VER. 25. *Thy goings.* Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, when thou shalt subdue to thy Son. Ch.—Eusebius and St. Hilary suppose that Christ appeared and spoke to the patriarchs and prophets of the Old Testament. C.

VER. 26. *Princes.* The apostles, the first converters of nations; attended by numbers of perfect souls, singing the Divine praises, and virgins consecrated to God. Ch.—St. Paul exorts the faithful to sing v. 19. Bert.

VER. 27. *From the fountains of Israel.* From whom both Christ and his apostles spring. By Benjamin, the holy Fathers on this place understand St. Paul, who was of that tribe, named here a youth, because he was the last called to the apostleship. By the princes of Juda, Zabulon, and Nephtali, we may understand either apostles, who were of the tribe of Juda; or of the tribes of Zabulon and Nephtali, where our Lord began to preach. Matt. iv. 13, &c. Ch.—The Jews were first invited. Acts i. W.

VER. 28. *Mind* Through excessive joy. Heb. also, “containing or ruling them.” St. Jer. H.—But this seems improper. Hence Prot. have, “with thy chariot” though *with* is not in the original. Bert. *Hodon* (Keri. *rode*) “proposed” St. Jerome, *na* in the first King of Israel, but the name afterwards continued in the tribe of Judah, at the time of the conquest of Chanaan, as we see in the names of the ark. Benjamin should not be considered as the chief. H.—We must therefore better follow the Sept. and Descamps, who has *sopari* *corruptor*. Bert.

VER. 29. *Command thy strength.* Give orders that thy strength may be

30 From thy temple in Jerusalem, kings shall offer presents to thee.

31 Rebuke the wild beasts of the reeds, the congregation of bulls, with the kine of the people; *who seek* to exclude them who are tried with silver.

Scatter thou the nations that delight in wars: 32 ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

33 Sing to God, ye kingdoms of the earth: sing ye to the Lord:

Sing ye to God, 34 who mounteth above the heaven of heavens, to the east.

Behold he will give to his voice the voice of power, 35 give ye glory to God, for Israel, his magnificence, and his power is in the clouds.

36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

PSALM LXVIII.

SALVUM ME FAC DEUS.

Christ, in his Passion, declareth the greatness of his sufferings, and the malice of his persecutors, the Jews: and he foretelleth their reprobation.

1 Unto the end, for them that shall be changed; for David.

2 **S**AVE me, O God: for the waters are come in even unto my soul.

3 I stick fast in the mire of the deep: and there is no sure standing.

I am come into the depth of the sea. and a tempest hath overwhelmed me.

* John ii. 17

always with us. Ch.—Display thy power from thy holy temple. H.—Send the Messias, grant perseverance to the just and defend thy Church against all attacks. C.

VER. 30. *From.* Syn. For. Kings shall reverence the temple, which David foresaw would be shortly erected, or, with greater magnificence than in the city of Jerusalem, kings shall offer gifts to thee. Deschamps, who clearly refers to the Messias. Bert. "As soon as thy temple shall be built," &c. Under Solomon many kings became tributary, and at the preaching of the gospel emperors submitted to Christ. C.

VER. 31. *Rebuke the wild beasts of the reeds: or the wild beasts,* which lie hid in the reeds. That is, the devils, who hide themselves in order to surprise their prey. Or by *wild beasts*, are here understood persecutors, who, for all their attempts against the Church are but as *weak* reeds, which cannot prevail against them who are supported by the strength of the Almighty. The same are also called the *congregation of bulls*, from their rage against the Church, who assembled together all their *kine*, that is, the people, their subjects, to excite, if they can, from Christ and his Church, and his confessors, who are like silver tried by fire. Ch.—Symmachus neatly agrees with this version: "Rebuke the wild beasts." We must render the Heb. a destruction, to denote the end of the enemies, (H) particularly the devil who dares with the vain and luxurious, be angry being Beemoth, in Job xl. 16. (M) and to add serpent. H. as he probably lay concealed among the shrubs of Paradise, when he tempted our first parents. Bert. To exclude, Heb. "trampling upon," (H) or "casting of the pieces of silver." Mont.) which is so common among them. 8 Kings x. 27. H. The Egyptians even adorned their sandals with it. Cle. Ps. ii. 11.—The soldiers of Antioch had mostly gold nails in their shoes. Val. Max. x. 2. C. *Truth.* Prov. "If every one submit himself with pieces of silver." H.

VER. 32. *Ambassadors shall come* &c. It is a prophecy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians, (Ch.) who were among the first converts. Isa. xix. 9; Soph. iii. 10; Acts vii. 2. *Ambassadors.* Heb. *Asnonim*, occurs nowhere else. But it denotes some people in authority, and seems to have the same import as "the Asnonian." Ethiopia comprises the country on both sides of the Red Sea, as well as that below Egypt, and on the Araxes. This prediction was accomplished when Solomon married the daughter of Pharaoh, and was visited by the queen of Saba.

VER. 33, 34. *Sing ye to God* is rejected by S. Jerom; but defended by S. Hil. &c. It seems proper to connect the former sentence after *Sabah*, (Bert.) or may be added instead, to express applause. H.—*East.* From Mount Olivet, which is on the east side of Jerusalem. Ch.—God fills all places: ver. 5; Deut. xxxii. 20. C.—Religion has gone westward, but will return to the east. Apoc. xvi. 1.—*Power.* That is, he will make his voice to be a powerful voice: by calling from death to those who were dead in mortal sin: as at the last day he will, by the power of his voice, call all the dead from their graves. Ch.

VER. 35. *For Israel.* Altering the stops, we might translate "over Israel appears his magnificence." Bert.; agreeably to Heb. S. Aug. &c. C. *Ver.* 36. *God is wonderful.* Heb. lit. "thou art terrible, O God, from

4 I have laboured with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

5 They are multiplied above the hairs of my head, who hate me without cause.

My enemies are grown strong, who have wrongfully persecuted me: then did I pay that which I took not away.

6 O God, thou knowest my foolishness; and my offences are not hidden from thee.

7 Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

8 Because for thy sake I have borne reproach; shame hath covered my face.

9 I am become a stranger to my brethren, and an alien to the sons of my mother.

10 "For the zeal of thy house hath eaten me up." and the reproaches of them that reproached thee are fallen upon me.

11 And I covered my soul in fasting: and it was made a reproach to me.

12 And I made haircloth my garment: and I became a by-word to them.

13 They that sat in the gate spoke against me. and they that drank wine made me their song.

14 But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God.

b Rom. xv. 3.

thy holy places." Mont. Yet Pagnin retains "in his holy," &c. The tabernacle, or temple, (ver. 34,) and the ark, were esteemed the bulwarks of Israel. There God was pleased to grant his people's requests more easily, to encourage public worship. H.

PSAL. LXVIII. VER. 1. *Changed.* A psalm for Christian converts, to remember the passion of Christ (Ch.), whose sentiments this and the 21st Psalm express in the most energetic language. Bert.

VER. 2. *Save me from affliction.* Luke xxii. 42. Christ could not be lost. M.—*Waters of afflictions and sorrows.* My soul is sorrowful even unto death. Matt. xxvi. Ch. See John ii. 6.

VER. 4. *Hoarse.* This might be literally true, as Christ had suffered the greatest torments, and ended this and the 21st Psalm on the cross; looking up towards heaven, so that his eyes were weakened, as well as by shedding many tears. —*Hope.* This is the blasphemy of heretics, who pretend that he gave way to despair, is refuted. Bert.—Christ was not presently delivered from tribulation: neither ought his followers to expect better treatment. W.

VER. 5. *Cause.* The captives had not injured Babylon, and Christ had even bestowed the greatest favours upon his enemies. He suffered for our sins. Isa. li. 4. C.—*Away.* Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God. Ch.

VER. 6. *My foolishness and my offences,* which my enemies impute to me. or the follies and sins of men, which I have taken upon myself. Ch.—My cross is foolishness to the Gentiles. 1 Cor. i. 23. S. Aug.

VER. 7. *For me.* If I rise not again, my disciples will take me for a mere man. If the captivity continue much longer, many will despair, ver. 11. C.

VER. 8. *Reproach.* Because I would not adore idols. Christ undertook to expiate our offences, and to satisfy the justice of his Father. Rom. xv. 3. C.

VER. 9. *Mother.* This might be true with respect to some apostate Jews. But it was more fully accomplished in Christ, who was betrayed by Judas, &c. C. His own received him not. John i. Bert.

VER. 10. *Upon me.* The disciples remembered that this had been written concerning Christ, who drove out the profaners of his temple, (John ii. 17,) and will not be less severe on those who dishonour the Church by their scandalous lives, or by propagating erroneous opinions. C.

VER. 11. *Covered.* Retiring from society. Bert.—Sept. Rom., and Houbig., "I humbled." Heb. "I bewailed my soul in fasting." (Aquila,) as if death were inevitable; and this practice was attended, as the fasts of the Church (H) and mortification (W) are still by unbeliefers. H.

VER. 13. *Song.* Both judges and common people. W., derided me over their cups of *saor*, (H.) or strong drink, and palm wine. Lam. iii. 14. C.—It is the soldiers made Christ their jest, while they drank on the long night of his passion. Bert.

VER. 14. *Pleasure.* Which is reasonable, and appointed for pardon. Psal. xxxi. 6, and ci. 14. C.

In the multitude of thy mercy, hear me in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thy sight are all they that afflict me: my heart hath expected reproach and misery.

And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

22 *And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

23 *Let their table become as a snare before them, and a recompence, and a stumbling-block.

24 Let their eyes be darkened that they see not, and their back bend thou down a ways.

25 Pour out thy indignation upon them, and let thy wrathful anger take hold of them.

26 *Let their habitation be made desolate, and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

* Matt. xxvi. 46.—b. Rom. xi. 9.

VER. 15. *Waters*.—Depression of the Jews, who were placed in a low state of misery, as in Job xxvi. 5. S. H. l. v. 3. —He says to the Jews, "I will not leave you in misery, but I will bring you to a glorious resurrection."

VER. 19. *Enemies*.—That is, the Jews, who were over me (C) because they converted or covered with shame. Matt. x. 21. "I will convert you, and you will convert me."

VER. 21. *Misery*.—For what I have said, as the Fathers explain it. None expected that my brethren would at last desert me: but I was deceived. Christ took the bitter chalice to the Jews, and found no consolation even from his Father (C).

VER. 22. *Food*.—Bert reads "drink," which agrees better with gall. Yet it might be mixed with food, (C) with wine and myrra, which were given to our Saviour, when he arrived at Calvary, as vinegar was offered to him on the cross. Matt. xxvi. 34. John xix. 28.

VER. 23. *Let their table*.—What here follows in the style of an imprecation is a prophecy of the wretched state to which the Jews should be reduced, in punishment of their wilful obstinacy (Ch), or it may be a sentence pronounced on them by Jesus Christ. They are driven from their own country, and the sacred books (C), being misunderstood, (M) prove the ruin. Our Saviour and St. Paul confirm this prediction.—"Let their sacrifices become a scandal to them" (C), or rather, May their table, the symbol of friendship, be a snare for them, that they may be destroyed, or betrayed by their dearest friends (C).

VER. 24. *Always*.—The Babylonians were ordered by Cyrus to look upon the Persians as their masters. Xenoph. 7. Nothing could more strikingly point out the present condition of the Jews than this passage. They are every where persecuted, and see not the sense of the Scriptures, (C), and the truth of Christ's doctrine, but are bent on worldly gain. W. 2 Cor. iii. 14.

VER. 25. *Thy wrathful*.—Lat. "the fury of thy anger." H. —The first term denotes expedition; the second, perseverance. Quickly destroy them, without address. Theod. C.

VER. 26. *Desolate*.—Babylon gave place to Susa, and "was reduced to a solitude by the victory of Seleucia." Pliny, vi. 26; Isa. xlii. 1. —But the fall of Jerusalem was more sudden and memorable, within forty years after the death of Christ. Psal. lxxviii. 7. C.

VER. 27. *Hounds*.—The enemy persecuted Christ even after his death, opening his sepulchre, spreading false reports, and guarding his tomb. C.

VER. 28. *Iniquity*.—The term may denote the sinners and the wicked.

28 Add thou iniquity upon their iniquity: and let them not come into thy justice.

29 Let them be blotted out of the book of the living; and with the just let them not be written.

30 But I am poor and sorrowful: thy salvation, O God, hath set me up.

31 I will praise the name of God with a canticle: and I will magnify him with praise.

32 And it shall please God better than a young calf, that bringeth forth horns and hoofs.

33 Let the poor see and rejoice: seek ye God, and your soul shall live.

34 For the Lord hath heard the poor: and hath not despised his prisoners.

35 Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

36 For God will save Sion, and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

37 And the seed of his servants shall possess it: and they that shall love his name, shall dwell therein.

PSALM LXIX.

DEUS IN ADJUTORIUM.

A prayer in persecution.

1 Unto the end, a psalm for David, to bring to remembrance that the Lord saved him.

2 O GOD, come to my assistance; O Lord, make haste to help me.

3 Let them be confounded and ashamed that seek my soul.

4 Let them be turned backward, and blush for shame that desire evils to me:

Let them be presently turned away, blushing for shame, that say to me, 'Tis well, 'tis well.

* Acts I. 20.

the psalmist. — *Persecution persequens est*. S. Aug. — God permits people to fall, but he does not leave them in that state.

VER. 21. *Let them be confounded*.—If we understand the book of the prophet Isaiah, which is a prophecy of the restoration of the Jews, (T.) God never bestows his mercy on those who do not bring them to repentance. S. Aug. l. i. c. 1. — The restoration of the Jews is predicted. H.

VER. 30. *Up*.—Christ is now triumphant, (H) an object of veneration. Bert.—Christ submitted to die upon it, and rose again. W.

VER. 33. *See, my deliverance*, or thy just vengeance on the wicked. C.

VER. 34. *Prisoners*.—Martyrs, (M.) and those who suffer for the faith, will be rewarded. W.

VER. 35. *Therein*, the fish. Our admiration of creatures causes us to praise God. S. Aug. S. H. l.

VER. 36. *Sion*.—The Catholic Church.—*The cities of Juda*, &c., her places of worship, which shall be established through out the world. And *there*, v. z. in this Church of Christ, shall his servants dwell, &c. (C) W.—It matters not, whether a person live in the Church of God which is at Corinth, or at Philippi, provided he be a member of the Catholic Church. But those who adhere to separate congregations, and style themselves "the Church of England," or "the Church of Scotland," &c., cannot be written with the just, (ver. 29,) nor have any part in this prediction. H.—It alludes to the restoration of the captives, (C) or rather to the propagation of the gospel, (H.) of which the former was a figure, (Euseb., l. i. c. 1.) as the Jews were never quietly settled again in their country, and were expelled by Titus; whereas the Church of Christ remains to the end of the world. Bert.

PSAL. LXIX. VER. 1. *Remembrance*.—This is all that occurs in Heb., or in many Greek copies, though the following words were perhaps extant in the copy of the Sept., or were added to complete the sentence. Several of the verses are found in Psal. xxxiv. and xxxix., and seem to have been used as a form of prayer in any danger. Bert.—The following psalm is a sequel to this. C.

VER. 4. *'Tis well, 'tis well*.—Euseb. euge. S. Jerom. renders it, *vah, vah!* which is the voice of one insulting and deriding. Some understand it as a detestation of devout flatterers. Ch.—In the New Testament, *Hell dona*, denotes applause. S. Jer. in Ezech. vi. —These predictions relate to the murderers of the New Testament. l. i. c. 1.

5 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation, say always: The Lord be magnified.

6 But I am needy and poor; O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

PSALM LXX.

IN TE DOMINE.

A prayer for perseverance.

1 A psalm for David. Of the sons of Jonadab, and the former captives.

IN thee, O Lord, I have hoped, let me never be put to confusion: 2 deliver me in thy justice, and rescue me.

Incline thy ear unto me, and save me.

3 Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe

For thou art my firmament and my refuge.

4 Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law, and of the unjust.

5 For thou art my patience, O Lord. my hope, O Lord, from my youth.

6 By thee have I been confirmed from the womb from my mother's womb thou art my protector

Of thee shall I continually sing 7 I am become unto many as a wonder, but thou art a strong helper.

8 Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

9 Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

10 For my enemies have spoken against me; and they that watched my soul have consulted together,

11 Saying: God hath forsaken him: pursue and take him: for there is none to deliver him.

12 O God, be not thou far from me: O my God, make haste to help me.

PSAL. LXX. VER. 1. *Of the sons of Jonadab.* The Rechabites, of whom see Jeremiah xxxv. By this addition of the seventy-two interpreters, we gather, that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity. Ch.—This first captivity happened under Joakim A. M. 3398 the second, under Jeconias. 3405, and the last, when the city was destroyed and Babel was taken, 3415. Usher. The Rechabites entered Jerusalem a little before the first of these events, and set the people an example of obedience in submitting to Nabucodonosor as Jeremiah directed. Bellar. M.—*Hoped.* These three verses are almost exactly the same Psal. xxx. Biaz "being asked what was sweet to men, answered, hope." Lort. 1.—*Vain is the salvation of man.* But hope confoundeth not. Psal. lxx. 13; Rom. vi. 5. C.

VER. 2. *Justice.* Or *mercy.* Psal. xxx. 1. I have not injured Absalom &c. C. God avengeth the injuries done to his servants W.

VER. 3. *Refuge.* The parallel passage seems more complete (C.) in Hebrew, some letters of which may have been altered since the time of the Sept. Yet the sense is nearly the same, Bert.—"Be thou my strong habitation, whereunto I may continually resort. Thou hast given commandment to save me, for thou art my rock and my fortress." Prot. II.

VER. 4. *Unjust.* Achitophel and Absalom. C.

VER. 7. *Wonder.* My exaltation. (C.) and present misery. (W. M.) fill at with astonishment. H. Isa. vii. 18, and xi. 10. God often made his prophets bear about the signs of his vengeance on others. Isa. xix. 20. C.—*Just was a sign, which shall be contradicted.* Luke. i. 34. H.—He was looked upon as a prodigy. Enseb. S. Aug.—*Helper.* He gives all the glory to God. C.—None can persevere without his grace. W.

VER. 10. *Hatched.* My guards. (Ferrand, or rather my enemies. C.)

VER. 11. *Him.* Thus the world commonly judges of those in distress.

VER. 13. *Detract.* Heb. "are satans," or "adversaries." bring my trial. The Fathers say these are predictions. Psal. xxxv. 4. C.—David could only wait to state the chief of his rebuffs, and he most probably speaks of his spiritual enemies. Bert.

VER. 15. *Learning.* As much as to say I had not upon human learning but only upon the power and justice of God. Ch. W. I have not leisure to write a canticle at present, as the word *anthon* intimates. Psal. xvi. 3. and lxxii. 9.

13 Let them be confounded, and come to nothing, that detract my soul; let them be covered with confusion and shame that seek my hurt.

14 But I will always hope; and will add to all thy praise.

15 My mouth shall show forth thy justice; thy salvation all the day long.

Because I have not known learning, 16 I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

17 Thou hast taught me, O God, from my youth: and till now I will declare thy wonderful works.

18 And unto old age and grey hairs: O God, forsake me not,

Until I show forth thy arm to all the generation that is to come:

Thy power, 19 and thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

20 How great troubles hast thou shown me, many and grievous: and turning, thou hast brought me to life, and hast brought me back again from the depths of the earth:

21 Thou hast multiplied thy magnificence; and, turning to me, thou hast comforted me.

22 For I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

23 My lips shall greatly rejoice, when I shall sing to thee; and my soul, which thou hast redeemed.

24 Yea, and my tongue shall meditate on thy justice all the day; when they shall be confounded, and put to shame, that seek evils to me.

PSALM LXXI.

DEUS JUDICIUM TUUM.

A prophecy of the coming of Christ, and of his kingdom prefigured by Solomon and his happy reign.

1 A psalm on Solomon.

But I will do it hereafter and record the praises which I now proclaim. Some would translate, "I know not the number" of thy mercies. Bert.—This sense is adopted by the Chal. Theod. &c. See Psal. xxxix. 6. Yet it seems more probable, that David acknowledges his inability to speak of God as he deserves, though he promises to do his best to show the utmost respect. So Solomon confessed his ignorance. (Prov. xxx. 2.) and Socrates asserted that all his knowledge consisted in the conviction of his complete ignorance. If this be true with respect to human science, how much more so is it when we speak of God. (H.) and attempt to dive into the Holy Scriptures? Genes.—David meditated on the law continually. Psal. i. 2. C.—Yet he admits that he stands in need of a guide, (H.) and must enter into the sanctuary, to penetrate such high mysteries. Psal. lxxi. 17. S. Aug. and Eusebius understand that the letter of the Mosaic law is incapable of insuring salvation. (Sept. Vat. reads, *πραγματιας* "mercantile affairs." But the Vulg. follows the edit. of Aldus, &c. *πραγματιας*. Bert.—A similar variation occurs, 1 Lsd. viii. The former reading is adopted by the Fathers, and by Gelasius, (dist. 88.) who herce condemns clergymen engaging in merchandise, (Amama,) as it was contrary to their calling: and, formerly at least, very dangerous for any layman. H.

VER. 17. *Till now.* Here the stop should be placed. Bert. C.—The verb may also be explained in the past time, "till now I have declared." Bert.

VER. 20. *Me.* Heb. "us." Yet Prot. &c. retain the singular, as the context requires. Bert.—*Earth.* To which I seem to be consigned, (H.) being in the greatest distress. It may be understood of Christ's return from hell, and from the grave. Psal. xvi. 17. C.

VER. 21. *Thy.* Heb. and Syr. "my." Thou hast raised me to the highest honours. S. Aug. &c. read "thy justice." C.

PSAL. LXXI. VER. 1. *Psalm.* Some copies add, "of David." But the Heb. has only *Lassalmie*, "to Solomon" (S. Jer. H.), or, composed by Solomon. The former sense is more generally adopted (Bert.) though the Chal. and Eusebius look upon the latter as most plausible. David, however, seems to have written this last most beautiful piece when he placed his son upon the throne (3 Kings i. 47.) and being transported with a Divine enthusiasm, he describes the reign of the Messiah. C. to whom alone many of the passages can be applied. (S. Aug. W.) as the Jews, Chal. Kinchi, &c., confess, though they will not allow Jesus to be the Christ, ver. 5, 11, 17. C.

2 **G**IVE to the king thy judgment, O God: and to the king's son thy justice:

To judge thy people with justice, and thy poor with judgment.

3 Let the mountains receive peace for the people, and the hills justice.

4 He shall judge the poor of the people, and he shall save the children of the poor; and he shall humble the oppressor.

5 And he shall continue with the sun, and before the moon, throughout all generations.

6 He shall come down like rain upon the fleece; and as showers falling gently upon the earth.

7 In his days shall justice spring up, and abundance of peace, till the moon be taken away.

8 And he shall rule from sea to sea, and from the river unto the ends of the earth.

9 Before him the Ethiopians shall fall down; and his enemies shall lick the ground.

10 The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts;

11 And all kings of the earth shall adore him: all the nations shall serve him.

12 For he shall deliver the poor from the mighty: and the needy that had no helper.

13 He shall spare the poor and needy: and he shall save the souls of the poor.

14 He shall redeem their souls from usuries and iniquity: and their name shall be honourable in his sight.

15 And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

16 And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and *they* of the city shall flourish like the grass of the earth.

17 Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

18 Blessed be the Lord, the God of Israel, who alone doth wonderful things.

19 And blessed be the name of his majesty for ever; and the whole earth shall be filled with his majesty. So be it. So be it.

20 The praises of David, the son of Jesse, are ended.

VER. 2. *Son.* Solomon, (Bert.) or Cyrus, (Pr. disc.) or the Messias. Most blessed Trinity enable the Son of man, or of David, to judge the world. W. Isa. x. 3, John v. 22.—*Judgment.* Equity is the duty of governors, as owed even is that of subjects. So Simon acted with the greatest sagacity. 1 Par. xxii. 10, and xxix. 23, and 2 Par. i. 10. The psalmist inculcates the obligation of defending the rights of the poor, who are under God's protection. To him even judges and monarchs must give an account. Deut. i. 17; 2 Par. xix. 6.

VER. 3. *Justice.* These blessings shall be so common (Psalm. xxxv. 9, and Job. iii. 18); or, let princes pursue the paths of justice and peace. Mc. vi. 1. Solomon was to enjoy a perpetual peace, (1 Par. xxi. 9, as he was a figure of Jesus Christ, who has procured a more solid one for us. Eph. ii. 14; John xiv. 27; Isa. lii. 7. C.—Heb. has "by righteousness," as this is the source of true peace. Rom. xiv. 17. These virtues are publicly enforced in the Church, as from a mountain. Isa. xl. 2. Bert.—Christ, the rock, (H.) and his ministers, the hills, preach reconciliation. W.

VER. 4. *Oppressor.* Lit. "calumnator." Christ has chained down the devil, the accuser of our brethren. Apoc. xii. 10, and xx. 2. H.—He hath taken away his spoils, (John vii. 44, and undertaken the defence of the humble. Isa. xi. 4. Solomon was also the reverse of those wicked princes, who receive bribes, and neglect the poor. Isa. i. 23. C.

VER. 5. *Before.* Or, in the presence of the moon, as the Heb. indicates, (Bert.) though S. Jerom translates, *ultra*, "beyond, or after." H.—Yea, Christ existed before all the creation, (Psalm. cix. 3. C.) and these comparisons do not insinuate that he will ever cease to be. Theod. The kingdom of David and Solomon is described in the same poetic language. (Psalm. lxxxviii. 28, and 37. C.) as it will remain for ever in the hearts of the Messias. H.

VER. 6. *Fleece.* Or, "new cut grass," as the original term also signifies. Yet the explanation given by the Vulg. seems preferable, (Bert.) as an allusion is made to what happened to Gideon, (Judg. vi. 37. Houbig.) prefiguring the sacrificial conception of our Saviour.

VER. 7. *Justice.* Heb. "the just," who appear most under a good king, being animated by his example. H.—*Away.* Chal. "all those who adore the moon be exterminated." This idolatry pervaded almost all the East. Solomon's reign was very peaceable. 3 Kings iv. 25. But this was only a feeble representation of the peace which Christ should bring. At his birth the whole world was at peace. Angels proclaimed it to all the earth. Luke ii. 14; Isa. ix. 4. C.

VER. 8. *To sea.* Solomon ruled from the Mediterranean, Red, and Indian Seas, to the Persian Gulf, and the Euphrates, having all Arabia tributary to him, (H.) and the countess as far as Syria; so that he enjoyed all that had been promised by God. Gen. xii. 18, Num. xxiv. 9, and 2 Par. ix. 20, and 3 Kings iv. 24.—*The earth.* denotes this kingdom. S. Jerom in Isa. xli. 4. But if we explain it of Christ's Church has no limits. In spite of the corruption of the world, she still asserts her title of Catholic. C.—She is universal, both as to time and place, and always visible, ver. 15. W.

VER. 9. *Ethiopians.* So S. Jerom, Aquila, &c., translate *Tzim*, (H.) which denotes any nation living at a distance from commerce, (Bert.) or islanders, and those who are accustomed to sail. Isa. xli. 21. People on the continent, as well as those in islands, and ships, shall submit to Solomon, (3 Kings x. 11,) as all shall yield to Christ, (C.) at least at the day of judgment.—*Ground.* Prostrating to adore him. Isa. xli. 23. Bert.

VER. 10. *Tharsis.* Bordering on "the sea," (Bert.) or in Cilicia, though we find not that Solomon ever claimed any authority there, or that the Mediterranean was under his control. He sent his fleet indeed to Tharsis (3 Kings x.

22), but Arabia and Saba brought presents, or tribute, to him. Under the name of islands, the Hebrews comprise all places to which they had to go by water, as Asia Minor, &c. Isa. lxvi. 19. C.—*Saba.* Heb. *Soba*. The preceding Arabia is *asoba*, (H.) and refers to some of those who peopled that country.—*Gifts,* or tribute. 1 Par. xviii. C.—If the former term, *presents*, (Heb. *monce*, "a sacrifice of flour," &c. H.) be taken in the strict sense, the text cannot be applicable to any but the true God, the Messias. Bert.

VER. 11. *Earth.* is omitted in Heb., Rom. Sept., &c., so that this cannot be David or Solomon, (Bert.) though he was revered by all the neighbouring kings. 3 Kings x. 23. Christ alone is the universal King, (Apoc. xix. 16, and Phil. ii. 10. C.) to whom every knee shall bend, at least when all shall appear in judgment. Many kings shall submit before. Bert.

VER. 14. *Usuries.* Heb. *thuc*, (H.) means "fraud and usury." Eternal torment is the usury which God exacts for murder, &c., (S. Aug.) or a transient pleasure. H.—From this Christ has redeemed us, (Bert.) as well as from iniquity. S. Aug.—Original sin is the capital, for which the devil claims usury. Bell.—Name. Heb. "blood." Sept. properly wrote *alpha*, which has been changed for *dyoma*. The sense is not very different, as those who respect a person's name are careful to defend him from death. Bert.—Heb. "their blood is precious." Psalm. cxv. 15, and 1 Kings xxvi. 21. Solomon repressed all injustice, so that usury was banished, and the poor were so much enriched, as not to be forced to borrow. C.—Yet, after his fall, he laid heavy burdens on his people. H.

VER. 15. *Arabia.* Heb. *asoba*, ver. 10. H.—This was accomplished by the wise men. Euseb.—*For him (de ipso).* They shall adopt the form of prayer which he has taught, (S. Aug.) or they shall adore him on his own account. Bert.—Through him we have access in one spirit to the Father. Eph. ii. 18, Rom. v. 1. People might pay a civil respect also to Solomon.—*He shall live.* The prolongation of the ruler's life is sometimes (H.) a blessing. Prov. xxviii. 2. The poor shall live, and pay the taxes cheerfully, praying for his prince, &c. C.

VER. 16. *A firmament on the earth,* &c. This may be understood of the Church of Christ, ever firm and visible: and of the flourishing condition of its congregation. Ch.—The strength or staff of bread shall not fail. Ital. civ. 16; Isa. iii. 1. C.—Prot. "there shall be a handful of corn in the," &c. H.—The country was indeed very luxuriant and populous in the reign of Solomon. But the Fathers explain this of the Church, founded on Christ, the rock, and enriched with all virtues, (C.) and the most efficacious sacraments, particularly with the holy Eucharist, to which S. Jerom may allude: "there shall be memorable wheat," &c. H.

VER. 17. *Continueth.* Prot. marg. "shall be as a son, to continue his father's name for ever." The Messias is the eternal Son of God. Heb. *inim*, or *inim*, (Keri,) might be rendered (H.) *filabitur*, (Mont.) if this word were Latin. The ancient Jews considered this as one of the titles of the Messias. Chal. "before the sun was, his name was prepared." Bert.—This is the third time that the glory of Christ is pronounced eternal, ver. 5, and 7. H.—*Blessed.* This was spoken only of the Messias, (Bert.) who is the cause of salvation to all the elect. None are saved who do not continue in Him, (M.) by faith and good works.

VER. 18. *The God.* Heb. repeats this word, (H.) as the Sept. of S. Jerom d.d. Ep. ad San. C. *Alone.* Miracles can be wrought only by God's power. W.

VER. 19. *So be it.* Heb. "And amen." See Psalm. xl. H.—This glory of God was David's most ardent wish. W.

VER. 20. *Are ended.* By this it appears that this psalm, though placed here, was in order of time the last of those which David composed, (Ch.) as he died soon after. M.—The subject which he has here treated, (H.) concentrated all his

PSALM LXXII.

QUAM BONUS ISRAEL DEUS.

The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.

1 A psalm for Asaph.

HOW good is God to Israel, to them that are of a right heart!

2 But my feet were almost moved; my steps had well nigh slipt.

3 Because I had zeal on occasion of the wicked, seeing the prosperity of sinners.

4 For there is no regard to their death, nor is there strength in their stripes.

5 They are not in the labour of men: neither shall they be scourged like other men.

6 Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

7 Their iniquity hath come forth, as it were, from fatness: they have passed into the affection of the heart.

8 They have thought and spoken wickedness: they have spoken iniquity on high.

9 They have set their mouth against heaven: and their tongue hath passed through the earth.

10 Therefore will my people return here: and full days shall be found in them.

11 And they said: How doth God know? and is there knowledge in the Most High?

12 Behold these are sinners; and yet abounding in the world they have obtained riches.

thoughts and desires. Euseb. "The prayers of David, son of Jesse, have been summed up." 71 codot. and V. Ed. H.—It is probable that the collections of the psalms were made at different times. Bert. 1, and though many were found after his second book was completed it was not judged expedient to make any alteration. The following psalms have the name of Asaph, &c., in the titles. Psalm 1—Yet it is certain that David composed some at least, which are placed after him. See Psal. cix. &c. H.

PSAL. LXXII. VER. 1. *Asaph.* See Psal. xlix. We shall not undertake to decide whether he composed, or only sung this psalm (Bert.); or whether he lived under David or Josaphat, or rather during the captivity. Those who attribute all the psalms to David, get rid of many such inquiries; but they are added in other & the titles, (C.), which are not insurmountable. H.—How. Heb. "Surely," as if an answer was given to what had long troubled the editor Bert.

VER. 2. *Slipt.* I had almost yielded to the temptation (M) of denying Providence (H.) and following the crowd. W.

VER. 3. *Zeal.* I was grieved (M) or even inclined to imitate the wicked. See Matt. iii. 14; Psal. cxviii.; Jer. xli. and xlii. 7. though the whole book is intended to clear up this difficulty respecting the treatment of the good and bad in this life.

VER. 4. *Regard.* They are not restrained by the thoughts of death. (H.) which they banish (W.) as much as possible. Prot. "There are no lands of men's Monst.) in," &c. H.—*Stripes.* They quickly remove their light afflictions. W.—"And their hairs are strong" &c. Jer. "Their strength is firm" Prot.; "fat," Marg. H.

VER. 5. *Over men,* who follow a more virtuous course (W.) than themselves. Their prosperity (H.) encourages them to pride, and they indulge in every vice. W.

VER. 7. *Fatness.* Abundance, and temporal prosperity, which have encouraged them in their iniquity; and made them give themselves up to their irregular affections. Ch.—The sense is better than the modern Heb. affords. Bert.

"I let eyes stare out with fatness." Prot. H.—*Into.* Heb. "the thoughts of the heart," or their almost expectations (H.), or "they have executed the devices of their heart," which comes to the same. Bert.—They have done what mischief they could. W.

VER. 8. *Hgh.* With impudence (M), boldly despising others. (W.) from their exalted station. Bert.—They even dare to contend with the Almighty. H.

VER. 10. *Return here,* or hither. The weak and ignorant servants of God will be apt often to return to this thought, and will be shocked when they consider the full days, that is, the long and prosperous life of the wicked; and will be tempted to make the reflections against Providence which are set down in the following verses. Ch.—Prot. "his people return hither, and waters of a full cup are wrung out for them" &c. Jeron. saw nothing of waters. "And who among them shall be found full?" He also reads my people (H.) better.

13 And I said: Ther. have I in vain justified my heart, and washed my hands among the innocent.

14 And I have been scourged all the day; and my chastisement hath been in the mornings.

15 If I said: I will speak thus; behold I should condemn the generation of thy children.

16 I studied that I might know this thing, it is a labour in my sight:

17 Until I go into the sanctuary of God, and understand concerning their last ends.

18 But indeed for deceits thou hast put it to them: when they were lifted up, thou hast cast them down.

19 How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20 As the dream of them that awake, O Lord; so in the city thou shalt bring their image to nothing.

21 For my heart hath been inflamed, and my reins have been changed: 22 and I am brought to nothing and I knew not.

23 I am become as a beast before thee: and I am always with thee.

24 Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me.

25 For what have I in heaven? and besides thee what do I desire upon earth?

26 For thee my flesh and my heart have fainted away: thou art the God of my heart, and the God that is my portion for ever.

VER. 11. *They.* The weak, (W. Bert.,) under this perplexity, or the wicked, said. C.

VER. 13. *And I said,* is added by the Sept. to connect the sentence. Bert.—Heb. "I say in vain"—*Innocent.* Keeping company with them, and avoiding evil. Psal. xxv. 6.

VER. 15. *If I said,* &c. That is, If I should indulge such thoughts as these. Ch.—*I should* Heb. "the generation of thy children will say, that I have prevaricated" Page. Or, "I should offend against thee," &c. Prot. H.—I should not be in answer with Abraham. S. A. g.—I seem to declare them reprobates, and thy providence is just. C. It was not thus that they thought and acted, when they were under trials (H.); for God chastiseth every son whom he receiveth. W.—The psalmist begins thus to enter into himself, and to correct his mistake. Bert.

VER. 17. *Sanctuary.* The Church, which teaches all truth; or Heaven, (M.) or the Holy Scriptures, (Lycan.,) or rather the counsels of God, which were disclosed to him. Ver. 24, when he was sensible that the question was not to be answered satisfactorily by human reason. C.—The last judgment will explain all. H.

In this life we cannot know the particular causes why the just are afflicted. W.

VER. 18. *Thou hast put it to them.* In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which in their prosperity they never apprehended. Ch.—Sept., &c., add, "thou hast placed evils." S. A. g. reads "goods" C.—*Doles* seems to form part of both sentences, "for we are set on last put deceits" Bert.—*With the perverse, thou wilt be perverted.* Psal. xli. 27. Prot. "surely thou didst set them in slippery places, thou castest them down into destruction" (H.); or, "when they were lifted up." Do the rich think that their prosperity may be an effect of God's indignation? C.

VER. 20. *City.* In heaven. C.—Heb. also, "when thou shalt awake," (Ch.) floating, Bert.) and come to judge, after waiting a long time. C.—*Image.* The splendour of wealth is a mere phantom. Death will show its vanity. H.

VER. 21. *Changed.* &c. Jer. "are like a fire smoking." I was indignant (ver. 3 H.) and almost consumed with afflictions, and heavy laden. But I depend on my protector. W.

VER. 23. *With thee.* I endeavoured to fathom these things by my weak reason, but thou wast graciously pleased to bear with me, (Euseb.), as I was always convinced, indeed, that my conduct could not be unjust. I am willing to be led like a beast. C.

VER. 24. *By thy will.* Heb. and Sept. "into thy council." Thou hast hindered me from yielding to my doubts and hast revealed thy truth to me. C.—*And* Heb. "afterwards."—*Glory.* Syr. and Houbig supply thy glory. Bert.

VER. 25. *Earth.* I no longer envy the prosperity of the wicked, (C.) seeing that it is all a dream, and a snare. Ver. 18, 20. H.—Nothing can now give me content, but thyself. C.

VER. 26. *Away.* I am ready to die for love and gratitude. H.

27 For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

28 But it is good for me to adhere to my God, to put my hope in the Lord God:

That I may declare all thy praises, in the gates of the laughter of Sion

PSALM LXXIII.

UT QUID DEUS.

A prayer of the Church under grievous persecutions.

1 Understanding for Asaph.

O GOD, why hast thou cast us off unto the end? why is thy wrath enkindled against the sheep of thy pasture?

2 Remember thy congregation, which thou hast possessed from the beginning.

The sceptre of thy inheritance, *which* thou hast redeemed: Mount Sion, in which thou hast dwelt.

3 Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary.

4 And they that hate thee have made their boasts, in the midst of thy solemnity.

They have set up their ensigns for signs: 5 and they knew not both in the going out, and on the highest top.

As with axes in a wood of trees, 6 they have cut down at once the gates thereof: with axe and hatchet they have brought it down.

7 *They have set fire to thy sanctuary: they have defiled the dwelling-place of thy name on the earth.

* 4 Kings xxv.

VER. 28. *Praises.* I t. "things" *Productions.* H.—The ancient psalters read *laudes*, praises. *In the gates, &c.*, was not in the most correct Sept., &c., being taken from Psal. ix. 15. C.

PSAL. LXXIII. VER. 1. *Understanding* Psal. xxxi. H.—We behold here the destruction of the tabernacle by the Philistines, (Grot.) or rather of the temple, by Nabuzardan (4 Kings xxv. 8, Jer. li. 12). C.—This psalm may be used by the just, under affliction; and *why* He knew it, was on account of sin, but wishes to move God to mercy, and to put an end to the distress of his people. Bert.

VER. 2. *Mount.* S. Aug. reads *montem*, (C) as the Heb. may also signify. This Mount Sion, thou hast dwelt in it. *Mount.* H.—What injury has it done? C.

VER. 3. *Hands.* Heb. "feet," (Mont H., or "strokes," *pauze* Bert.—The elevation of thy feet (thy foot-stool, or temple. C.) is destroyed unto the end" (S. Jer.), or "for victory," as Sym. renders *notae*. The Chaldees have boasted of their victory over thee, and violated thy most holy places. H.—Thus what fills me with grief Bert.—But thou wilt punish them. The captives saw the overthrow of their temple. C.

VER. 4. *Made.* Heb. "have roared," sending forth shouts of war, where thy praises alone ought to be heard. C. *Ensigns.* They have fixed their colours or signs and trophies, both on the gates and on the highest top of the temple; and they know not that is, they regarded not the sanctity of the place. M.—For signs. Lit. "yea, their signs," *signa sua signa* H.

VER. 5. *Going out.* Sept. "coming in." Both designate the same gates, H.) or the ends of roads and streets. Matt. xxiii. M.—*Top.* The doors of the temple were very lofty. The idolatrous ensigns were fixed there, as on an eminence, to give notice of invasion, (Isa. xl. 12,) while the soldiers plundered all before them, set fire to the city and temple. 4 Kings xxv. 9. C.—Prot. "a man was famous according as he lifted up axes upon the thick trees." The text is very obscure, inasmuch that S. Jeron's version is unintelligible. Bert.—Yet it may signify "they have placed their ensigns for a trophy, manifest upon the entrance aloft; their hatchets in a wood of trees; and now its sculptures together they have defiled with axe and hatchets, *dolatorum*." C.

VER. 7. *Nam.* That temple, which was the only one consecrated to thee. H.

VER. 8. *Toga.* And the infidel nations in that army. Psal. cxxxvi. 7. C.—*Dye.* No the enemies of religion are always affected. The servants of God ought to be more zealous to preserve the remains of ancient piety. Prot. translates, *synagogues*. H. Aquila, Sym. C.—*Thoubig* has, "let all the congregations of God cease." Heb. lit. "they have burnt." (Bert.) or ended. C.

VER. 9. *Our.* Some copies of the Sept. read "their," as if the enemy still spoke. But the people of God rather complain that they are not so favoured with prodigies, as they had been formerly, and that the prophecies did not publicly encourage them, (Bert.) or declare how long these miseries would continue; as the Heb. may intimate. C.—Prot. "neither is there among us any that knoweth how long." H.—Yet, neglecting the points, our version is accurate, and any one, God, may be understood, (Bert.) as taking no cognizance of his people. H.

8 They said in their heart, the *whole* kindred of them together: Let us abolish all the festival days of God from the land.

9 Our signs we have not seen, there is now no prophet: and he will know us no more.

10 How long, O God, shall the enemy reproach? is the adversary to provoke thy name for ever?

11 Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

12 *But God is our King before ages: he hath wrought salvation in the midst of the earth.

13 Thou, by thy strength, didst make the sea firm: thou didst crush the heads of the dragons in the waters.

14 Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

15 Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

16 Thine is the day, and thine is the night: thou hast made the morning light and the sun.

17 Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

18 Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

19 Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

20 Have regard to thy covenant: for they that are the obscure of the earth, have been filled with dwellings of iniquity.

b Luke i. 68.

VER. 11. *Ever.* Why dost thou delay to heap favours on us, and destruction on thy adversaries? We are most grieved at the injury done to thy name. C.

VER. 12. *Ages.* He is eternal, and hath long ago made choice of us. M.—*Earth.* Paucity rescuing his people from Egypt, (Amos,) and showing his power over all the earth. C.—The Fathers understand this of Jesus Christ, who died on Calvary, (C.) near Jerusalem, (H.) which some assert is the middle of the earth, though others more properly attribute this situation to the promised land, which was nearly in the centre of the world, (Amos,) then known to the Jews, as there were 60 degrees to the Ganges, and as many westward to the extremity of Spain. Amos places it in the midst of the seven climates, (in Psal. xvi. 3,) and many others have explained this literally, as if Jerusalem was really the central point of the world. (S. Jer. in Ezek. vi. 5, and xxxviii. 12, S. Hil., &c.) in which sense Josephus styles it the *navel*. C.—As the world is nearly round, any place may be said to be in the middle.

VER. 13. *The sea firm.* By making the waters of the Red Sea stand like firm walls, whilst Israel passed through; and destroying the Egyptians, called here *dragons*, from their cruelty, in the same waters, with their king; casting up their bodies on the shore, to be stript by the Ethiopians, inhabiting in those days the coast of Arabia. Ch.—Isaiah (xxvii. 1) styles Pharaoh a dragon. See Job xl. 20. C. Ezek. xxix. 3. Leviathan denotes a whale, or crocodile, and was an emblem of the devil, and of all tyrants, particularly of antichrist. Bert.

VER. 14. *Ethiopians.* Or to enrich the Arabs. M. Heb. *Taan*, is understood of sailors, and "fishermen," &c. Psal. lxxi. 9. Many explain these *people* to mean wild beasts, which devoured the carcasses. Euseb. Muis.

VER. 15. *Ethan rivers.* That is, *rivers which run with strong streams*. This was verified in Jordan, Josue iii., and in Arnon, Num. xxi. 14. Ch.—Though the latter point is not so clear, God might divide the torrents, or *rivers*, at the station *Ethan*, as the Sept. here read. Bert.—Habacuc (iii. 9) speaks of *rivers*. But in poetry the plural is often used for the singular, and the passage of the Jordan may be meant. C.—God had frequently supplied water from the rock, and gave a passage on dry land through that river. M. W.—*Aithon* means "rapid," as the Jordan does also. H.

VER. 16. *Morning.* Aurora. Heb. "the light," which existed before the sun. Bert.—Yet most understand the moon, (C.) or, in general, "the luminaries." S. Jer. H.

VER. 17. *Spring.* Heb. "and winter," under which two the Jews comprised all the seasons (Gen. viii. 22). C.—Yet *erip* is used for *youth*, "the spring" of life Job xxix. 4. Bert.

VER. 18. *This.* "Congregation." Theod.—Sept. adds, "thy creature." Heb. is feminine. But it is used instead of our neuter. C.—Consider this insolent language; the *enemy*, &c., ver. 22. H.

VER. 19. *To thee.* S. Jer. "the soul intrusted in thy law." H.—Heb. has now *thuroc*, which is rendered, "thy turtle dove."

VER. 20. *The obscure of the earth.* Mean and ignoble wretches have been filled, that is, enriched, with *houses of iniquity*, that is, with our estates and possessions, which they have unjustly acquired. Ch.—Or the captives may thus

21 Let not the humble be turned away with confusion : the poor and needy shall praise thy name.

22 Arise, O God, judge thy own cause : remember thy reproaches with which the foolish man hath reproached thee all the day.

23 Forget not the voices of thy enemies : the pride of them that hate thee ascendeth continually.

PSALM LXXIV.

CONFITEBIMUR TIBI.

There is a just judgment to come : therefore let the wicked take care.

1 Unto the end, corrupt not, a psalm of a canticle for Asaph.

2 **WE** will praise thee, O God : we will praise, and we will call upon thy name.

We will relate thy wondrous works : 3 when I shall take a time, I will judge justices.

4 The earth is melted, and all that dwell therein : I have established the pillars thereof.

5 I said to the wicked : Do not act wickedly : and to sinners : Lift not up the horn.

6 Lift not up your horn on high : speak not iniquity against God.

7 For neither from the east, nor from the west, nor from the desert hills : 8 for God is the judge.

One he putteth down, and another he lifteth up : 9 for in the hand of the Lord there is a cup of strong wine full of mixture.

complain, that they are forced to live among infidels, in constant danger of transgressing the law, (C.) while their children are brought up in sin, (Bert.,) and ignorance. H

VER. 21. *Humble.* Heb. "the contrite," whether of Israel or of any other nation. Isa. lxxv. 2. Bert. — The rich and presumptuous think not of thanking God. M.

VER. 23. *Enemies.* Sept. and S. Aug. read, "servants," and the ancient praiters, "suppliants," (C.) which seems to be a mistake of transcribers, (Bert.,) as it is contrary to the Heb., Chal., and Syr. C. — The sense of both would be good. Erasmus reads *querentium*, in his edit. of S. Jerom. H. — They blaspheme all holy things, and are hardened in wickedness. W. — Such are the times in which we live. 1 Tim. vi. 20. Bert.

PSAL. LXXIV. VER. 1. *Corrupt not.* It is believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. S. Aug. and other Fathers take it to be an admonition of the Spirit of God not to faint, or fail in our hope; but to persevere with constancy in good : because God will not fail, in his due time, to render to every man according to his works. Ch. — Sym. has, "concerning incorruption," (H.) whence some have explained the psalm of the general resurrection. Euseb. The Chaldee refers it to David, praying that the angel would cease to destroy. 2 Kings xxiv., while others suppose that he forbids Abisai to hurt Saul. 1 Kings xvi. 9. S. Jer.

VER. 2. *Praise.* The repetition shows the certainty of the event. Christ, and his apostles, who sit as judges, praise the ways of Providence. W. — Heb. is more obscure. C.

VER. 3. *When I shall take a time.* In proper times : particularly at the last day, when the earth shall melt away at the presence of the great Judge : the same who originally laid the foundations of it, and, as it were, established its pillars. Ch. W. — This is God's answer to the long prayer of Asaph, in the preceding psalm, which is here concluded. C. *A time.* Heb. *muad*, "congregation." Sym. — When I shall have delivered my people. Theod. — *Justices.* With the utmost rigour I will punish Babylon. C.

VER. 4. *Melted.* Sym. and Houbg. "is strengthened." H. — After the last fire the earth shall remain, though changed in quality. W. 2 Pet. iii. 10. God destroys and establishes kingdoms. C.

VER. 5. *Wicked y.* This is an epitome of Christian doctrine. W. — God had severely punished Nabuchodonosor, Baltassar, and the priests of Bel. Yet the people would not attend to these salutary admonitions. — *Horn.* By pride, (W.) which is the origin of all evil, (H.) and an offence pardoned by God with the greatest difficulty.

VER. 6. *God.* Heb. *tsuar* means, "neck." But the Sept. have not seen the *x* and translate *against God*. Lit. "the rock," which is one of his titles (Bert.) ; and this seems preferable to "speak not with a stiff neck" (C.) ; or "with the old neck" (S. Jer.), though this sense is not contemptible, as the sinner's wonted pride rises against God. H.

VER. 7. *Hills.* Heb. *crim*, may also be considered as the nom. case; "nor from the south are there heights" to which they may fly for succour. H. — Yet most of the ancients agree with us; though, is there "refuge," must then be supplied. Bert. — None would be able to screen the Babylonians. Jer. xxv. 15, 20. — *Take the cup of the wine of his fury . . . The king of Seseac (Babylon) shall*

And he hath poured it out from this to that : but the dregs thereof are not emptied : all the sinners of the earth shall drink.

10 But I will declare for ever : I will sing to the God of Jacob.

11 And I will break all the horns of sinners : but the horns of the just shall be exalted.

PSALM LXXV.

NOTUS IN JUDÆA.

God is known in his Church : and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of King Ezechias.

1 Unto the end, in praises, a psalm for Asaph : a canticle to the Assyrians.

2 **I**N Judea God is known : his name is great in Israel.

3 And his place is in peace : and his abode in Sion.

4 There hath he broken the powers of bows, the shield, the sword and the battle.

5 Thou enlightenest wonderfully from the everlasting hills : 6 All the foolish of heart were troubled.

They have slept their sleep : and all the men of riches have found nothing in their hands.

7 At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

8 Thou art terrible, and who shall resist thee? from that time thy wrath.

9 Thou hast caused judgment to be heard from heaven : the earth trembled and was still.

drink after them. H. — The cup is so great that all shall taste, and the last will have the most bitter portion. C.

VER. 9. *Drunk.* The just themselves shall suffer something. But their part will be comparatively the clear wine, while sinners shall have the dregs. C. — *Fire* (Psalm x. 7. M.) gall, *brimstone*, &c. compose the bitter chalice of the damned, who will never arrive at the term of their inexpressible misery. In this life sinners are frequently punished : but their sufferings do not end here.

VER. 10. *Declare.* Sept. "rejoice;" as S. Aug., &c. read, contrary to the Heb. C. — *Jacob.* Christ did all for the glory of his Father. Bert.

PSAL. LXXV. VER. 1. *Assyrians.* Sept. "against the Assyrian," Sennacherib. 4 Kings xix. 35. H. — David composed this after his victory over the Ammonites, and Ezechias used it when he was delivered from the Assyrians. Grot. — The psalm seems to speak of the victories of all the just (M.) ; and instances one memorable example in the defeat of the Assyrians. W.

VER. 2. *Judea.* Heb. "Juda" H. — This shows that the psalm was composed after the separation of the tribes, (C.) though not invincibly ; as the names of Juda and Israel were used in David's time. H. — The Divine worship was almost confined to the promised land, till the birth of Christ ; whose gospel has diffused light throughout the world. S. Aug., C., &c. — See Jer. ix. 23. Bert.

VER. 3. *Peace.* Heb. Salem. — *Abode.* Heb. "tent or hut," an expression which shows how much the finest structure of the East was beneath God's majesty. C.

VER. 4. *There.* In that favoured country. The army of Sennacherib perished on its road to Pelusium. 4 Kings xx. — *Powers.* Heb. "sparks," (C.) or "burning arrows." Mont. Psalm vi. 14, and cxix. 4. H.

VER. 5. *Hills.* Of Juda, which are styled eternal, on account of their stability. Deut. xxxiii. 15. Heb. seems to be incorrect. C. — "Thou art a light magnificently from, (H.) or more than, (Bert.,) the mountains of the captivity." S. Jer. — Or, "of prey." Prot. "thou art more terrible . . . than the richest mountains." Theod. — Yet this comparison hardly suits in this place, (C.) and Houbgant prefers the Vulg. and Sept., who may have read *from*, "before," or *scorp*, "of the seraph," (alluding to God's seat upon the ark,) instead of *trop*, "prey." Bert.

VER. 6. *Troubled.* Heb. "pandered," or "stupified." Bert. — The haughty and blasphemous Sennacherib, Rabaces, &c., were full of dismay when the destroying angel slew a hundred and eighty-five thousand (C.) in the dead of the night. — Sleep in death. Job xxvii. 19. — *Of riches*, with which they were possessed as with a fever, (Seneca, Ep. 119,) and of which they dream. Isa. xxv. 8. C. — *Hands.* Heb. "the men of the army have not found their hands." 1 st. — They could not use their arms against a spirit. H.

VER. 7. *Mounted.* Heb. "the chariot and horse" (C.) — But the riders are meant. Bert. — Rabaces had boasted that Ezechias could not find men to mount two thousand horses, if he should give them to him. 4 Kings xxviii. 23. C. — But God chastised his vain boasting. H. — While he defends his people, their enemies seem to slumber. W.

VER. 8. *And.* Heb. "thou, and who shall submit before thee in the moment of thy wrath?" Houbgant rejects the second *thou*. Bert. — *From.* From the time that thy wrath shall break out. Cr. — *Ex tunc*, often refers to a distant period. We have long known the effects of thy indignation. C. Heb. x. 31.

VER. 9. *Heard.* Some edit. of the Sept. read, "thou hast darted judgment."

10 When God arose in judgment, to save all the meek of the earth.

11 For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

12 Vow ye, and pay to the Lord your God: all you that are round about him bring presents.

To him that is terrible, 13 even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

PSALM LXXVI.

VOCE MEA.

The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.

1 Unto the end, for Idithun, a psalm of Asaph.

2 **I** CRIED to the Lord with my voice; to God with my voice, and he gave ear to me.

3 In the day of my trouble I sought God, with my hands lifted up to him in the night: and I was not deceived.

My soul refused to be comforted: 4 I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5 My eyes prevented the watches: I was troubled, and I spoke not.

6 I thought upon the days of old: and I had in my mind the eternal years.

7 And I meditated in the night with my own heart: and I was exercised, and I swept my spirit.

8 Will God then cast off for ever? or will he never be more favourable again?

9 Or will he cut off his mercy for ever, from generation to generation?

10 Or will God forget to show mercy? or will he in his anger shut up his mercies?

11 And I said, Now have I begun: this is the change of the right hand of the Most High.

12 I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning

13 And I will meditate on all thy works: and will be employed in thy inventions.

14 Thy way, O God, is in the holy place: who is the great God, like our God? 15 Thou art the God that dost wonders.

Thou hast made thy power known among the nations: 16 with thy arm thou hast redeemed thy people, the children of Jacob, and of Joseph.

17 The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

18 Great was the noise of the waters: the clouds sent out a sound.

For thy arrows pass: 19 the voice of thy thunder in a wheel.

Thy lightnings enlightened the world: the earth shook and trembled.

20 Thy way is in the sea, and thy paths in many waters: and thy footsteps shall not be known.

21 *Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

* Exod. xiv. 29.

S. Aug.—*Still*. All were filled with astonishment, and Sennacherib was glad to escape in the most private manner. C

VER. 10. *God*. After the signs of dissolution the Son of God shall come to judge. Bert.—*Meek*. Ezechias had given large sums to preserve peace. 4 Kings xviii. 14. C.

VER. 11. *To thee*. The enemy shall repress his resentment, when he beholds the fall of Sennacherib. T.—The people who had been delivered express their constant sentiments of gratitude. They revolve in mind the wonders of God, (H.) both in time and in eternity, and keep holidays in memory of such benefits. Bert.—Heb. "for the wrath of man shall confess to thee, thou shalt be girded with the remains of wrath." S. Jer.—The fury of the enemy shall only cause thy power to shine forth in his destruction. H.

VER. 12. *God*. Victims of thanksgiving, as was customary after a victory. Psal. xxi. 26, xlix. 14. He speaks to the people who have been spared, particularly to the priests, though it may be understood also of foreign nations, who complied with this invitation. 2 Par. xxiii. 22. C.—Vows, and their completion, ought not to be separated, even though the thing vowed may have been before a matter of choice, as virginity, &c. S. Aug. Bert.—What says Luther? H.

VER. 13. *Awake*. Heb. "he will cut off," (Mont.) like grapes which means rather to destroy, than to bereave of counsel. Isa. xix. 13. This might be written after Sennacherib was slain. 4 Kings xix. 37. C.

PSAL. LXXVI. VER. 1. *Idithun*. Heb. "upon Idithun" was not formerly in the text. S. Jer.—The occasion of the psalm is unknown, and may be applied to all the afflicted servants of God, (Bert.), or to the captives. C.

VER. 2. *To God*. These repetitions denote fervour, (C.) and that God alone must be the object of our desire. S. Aug.

VER. 3. *Deceived*, in my expectations, as I prayed with mind and body continually. W.—Good works are a strong recommendation. "They cry, though we be silent."—Heb. is variously translated, and may have been altered. "My hand fell in the night, and ceased not." Sym. and S. Jer. come near to the Vulg. C.—They have, "and does not cease," which would be the case, if the person were deceived or rejected. Bert.—*Comforted*. By any worldly advantages. M.—Joy can come from God alone. Bert.

VER. 4. *Delighted*. Heb. "cried out," which many explain through sorrow. But the Sept. seem rather to take it in a different sense, as well as the swooning, which might proceed from ecstatic joy (Bert.) at the thought of God. The alternate sorrows and joys of the just are well described. They are seldom allowed to continue long in the same state. Prot. "I complained, and my spirit was overwhelmed." Selah. S. Jer. "I spoke within myself" exercising myself in meditation. H.

VER. 5. *My eyes*. Sept. Vat., Arab., and S. Aug. read, "my enemies." But our Vulg. follows the ed. of Ald. and Comp. (Bert.) very frequently, which agree better with the Heb. "I lingered my eyes from looking up" (S. Jer. Syn.), or, "thou hast kept the watches of my eyes," (Aquila,) hindering me from sleeping (H.); so that I did not watch only three hours, like the centinels,

but all night. C.—The sudden address to God seems incorrect. Bert.—I rose before the usual time, yet did not utter my sentiments, (W.) being quite oppressed both with grief and joy. H.—I durst not speak, as I was convinced that thy judgments were right. M.

VER. 6. *Of old*. And the favours which had been heaped on the nation. C.—*Years*. Both past and future times (H.); yea, eternity itself, the great occupation of life. S. Aug. Bert.

VER. 7. *Heart*. Sept. have read differently from the present. Bert.—Heb. "I recollected my canticle in the night, and communed with my own heart, and my spirit sought to the bottom," or "I swept, or directed, *scopebam* my spirit," (S. Jer.) from all things unbecoming. Sept. Εραλλαν "I dug and harrowed" it by earnest meditation, to extract the weeds, and make it fit to receive the Divine seed, (S. Jer. hic, and Ep. ad Sam.) and to bring forth fruit (H.); or I swept to discover the precious jewels (Bert.) of salvation. H.

VER. 9. *Ever*. Heb. adds, "is his word ineffectual?" which the Vat. Sept. neglects. (Bert.) though *gomer amor* be thus rendered in other editions. "Has he completely fulfilled his word," which may be the true sense, *consummabitur verbum*. S. Jer. H.—"Will he execute this threat from generation?" &c. C.—God will never abandon his Church, (W.) though he may chastise his people. H.

VER. 10. *Merces*. Turning the waters another way, (Muss. C.) or going against his natural inclination. *Vincit illum misericordia sua*. S. Jer.

VER. 11. *Begun*. By God's grace I now perceive that my thoughts were wrong. W. I see that we are chastised on account of our sins. Theod.; but now I hope for better things. T. Geneb.—Heb. may have this (Bert.) and many other meanings. C.—Prot. "I said this is my infirmity. But I will remember the years of right," &c.

VER. 12. *Beginning*. In favour of Israel or rather of all the just from Abel. H.

VER. 13. *Inventions*. Prot. "counsels," (H.) or the secrets of Providence (C.) and his "affections." S. Aug.—The just find an interest in all his works (Bert.) as they work together for their salvation. Rom. viii. 28. H.

VER. 16. *Arm*. Christ, (S. Jer.) or power. Deut. vi. 15.—*Joseph*, who was in Egypt while the rest of the family dwelt in Chanaan. Bert.

VER. 17. *Afraid*. S. Jer. "in labour." H.—*Troubled*. The dry land appearing, to let the Israelites pass. Bert. Psal. cxlii. 3.—S. Jerom and the Jews understand this of the storm of Sinai. But most people suppose that the catastrophe at the Red Sea is described, when Moses insinuates that a dreadful tempest overwhelmed the Egyptians, as it is here specified. See Josep. ii. 7. C.

VER. 18. *Waters*. S. Jer. "the clouds poured out waters," *man*. Sept. may have read *enim*, "sounds," and omit *clouds*, which come again in this verse. Bert.

VER. 19. *Wheel*. Prot. H.—Heb. "a whirlwind," (C.) or "wheel," (Pagn.) in the air. H.

VER. 20. *Known*. The waters resumed their usual course. Heb. di. 15. The wheels of the enemy might be discerned long after. C.

PSALM LXXVII.

ATTENDITE.

God's great benefits to the people of Israel, notwithstanding their ingratitude.

1 Understanding for Asaph.

ATTEND, O my people, to my law: incline your ears to the words of my mouth.

2 I will open my mouth in parables: I will utter propositions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hidden from their children, in another generation.

Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

5 And he set up a testimony in Jacob; and made a law in Israel

How great things he commanded our fathers, that they should make the same known to their children: 6 that another generation might know them.

The children that should be born, and should rise up, and declare them to their children.

7 That they might put their hope in God, and may not forget the word of God: and may seek his commandments.

8 That they may not become like their fathers, a perverse and exasperating generation.

A generation that set not their heart aright: and whose spirit was not faithful to God.

9 The sons of Ephraim, who bend and shoot with the bow: they have turned back in the day of battle.

10 They kept not the covenant of God: and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he had shown them.

12 Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanais.

13 *He divided the sea and brought them through: and he made the waters to stand as in a vessel

* Exod. xiv. 22 — Exod. xvii. 6. Psal. cix. 41. — Num. xi. 1

PSAL. LXXVII. VER. 1. *Asaph.* David composed this, to declare the lights of Juda to the throne, in preference to the tribe of Ephraim, (Lyran.) which had kept possession of the ark a long time; which was henceforth to be on Mount Zion. H. — *Law* Given to Moses, (Bert.) and sanctioned by the Divine authority. H.**VER. 2.** *Propositions.* Deep and mysterious sayings. By this it appears that the historical facts of ancient times, commemorated in this psalm, were deep and mysterious; as being figures of great truths appertaining to the time of the New Testament. Ch.**VER. 5.** *Testimony.* The tabernacle, (Euseb.) or the law which notifies his will. C. M. — He also thrice required the Israelites to perpetuate the memory of what he had done for them, by instructing their children. Deut. iv. 9, and vi. 7, and xi. 19. Both the written and the unwritten word must be carefully preserved. 2 Thess. ii. 14. Bert.**VER. 8.** *Fathers.* Some were virtuous, like Moses, Josue, Samueel, &c., ver. 8, and 9. Bert. — But the majority proved faithless. H. — *To God* — Or did not confide in him, or know that without God's grace no good can be done. S. Aug. Bert.**VER. 9.** *Battle.* Many of this tribe were cut off by the men of Gath. 1 Par. vii. 21. (hal. Geier.) as they fought wit out God's command. Num. xiv. W. — They did not defend the ark against the Philistines, though they seemed more bound to do so than the rest, since it was brought from their city, Bero, and they also set the others a pattern of infidelity (1 Kings iv. Abimelech), whence they are singled out likewise by Osce. Bert.**VER. 12.** *Tanais.* Heb. *Tānā*, (H., which means "spreading," either because the plagues spread from this capital, or because it was in a plain (Bert.) or very extensive, (H.) on the eastern branch of the Nile, in the Delta. C.**VER. 13.** *Vessel.* L. t. "bottle," like walks on either side.**VER. 14.** *By day.* L. t. "of the day." H. — But this is the real import of

14 And he conducted them with a cloud by day: and all the night with a light of fire.

15 *He struck the rock in the wilderness: and gave them to drink, as out of the great deep.

16 He brought forth water out of the rock: and made streams run down as rivers.

17 And they added yet more sin against him: they provoked the Most High to wrath in the place without water.

18 And they tempted God in their hearts, by asking meat for their desires.

19 And they spoke ill of God: they said: Can God furnish a table in the wilderness?

20 Because he struck the rock, and the waters gushed out, and the streams overflowed.

Can he also give bread, or provide a table for his people?

21 *Therefore, the Lord heard, and was angry: and a fire was kindled against Jacob, and wrath came up against Israel.*

22 Because they believed not in God: and trusted not in his salvation.

23 And he had commanded the clouds from above, and had opened the doors of heaven.

24 *And had rained down manna upon them to eat, and had given them the bread of heaven.

25 *Man eat the bread of angels: he sent them provisions in abundance.

26 *He removed the south wind from heaven: and by his power brought in the south-west wind.

27 And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

28 And they fell in the midst of their camp, round about their pavilions.

29 So they did eat, and were filled exceedingly, and he gave them their desire: 30 they were not defrauded of that which they craved.

*As yet their meat was in their mouth: 31 and the wrath of God came upon them.

* Exod. xvi. 4. Num. xi. 7. — John v. 31. 1 Cor. x. 8. — Num. xi. 31. — Num. xi. 32.

the Greek. The same cloud (C.) was both luminous and obscure. When the light side was turned towards Israel, the Egyptians were in darkness. H.

VER. 18. *Desires.* Lit. "souls," as if they were dying for hunger, though they had plenty of manna. Num. xi. 4. C.**VER. 20.** *Bread.* Including all sorts of food. W. — *Table.* Heb. "flesh." It is true we have water and manna, but we want something more solid and agreeable. C.**VER. 21.** *Angry.* This is the sense of the Heb. *Disturb* means, "he deferred" (H.) to put his threats, (Bert.) or promises, in execution. M. — The destroyer punished those who gave way to murmuring. 1 Cor. x.; Num. xi. 1. C. — Their incredulity was punished (W.) for near forty years, and all the guilty who were twenty years old at the first numbering, were cut off in the desert. H.**VER. 23.** *And.* Or "though he said." Bert. has *Mandatum* "He commanded," would be better rendered this order being given before the complaints. God had supplied them abundantly with manna from the clouds, as from his granaries. C.**VER. 25.** *Angels.* Heb. also "of the strong ones" Angels — such is the blessed Eucharist, of which manna was only a figure. John v. The angels prepared this food. C. How it could be inferior (Bert.) to the bread which Christ would give was a *riddle* to the Jews, as it must be still to all who do not admit the real presence. If both were figures, surely manna was better than common bread. H.**VER. 26.** *West wind.* Lit. *Afrum* which blows "from Africa," in the direction with respect to Jerusalem. H. — The same wind may be styled the *south wind*. Heb. *Kadim*, "strong, eastern," &c. Bert. — These quails came from the banks of the southern ocean, or from the Red Sea, as the Israelites were still in Arabia, when they were furnished with it on the second time (Num. xi. 31) for a whole month. (C.) though they were about three million people. Bert.**VER. 31.** *Israel.* S. Jerom. applies this to those who receive unworthily, particularly if they be priests. 1 Cor. xi. 29. C.

And he slew the fat ones amongst them, and he brought down the chosen men of Israel.

32 In all these things they sinned still: and they believed not for his wondrous works.

33 And their days were consumed in vanity, and their years in haste.

34 When he slew them, then they sought him; and they returned, and came to him early in the morning.

35 And they remembered that God was their helper: and the most high God their Redeemer.

36 And they loved him with their mouth: and with their tongue they lied unto him:

37 But their heart was not right with him: nor were they counted faithful in his covenant.

38 But he is merciful, and will forgive their sins: and will not destroy them.

And many a time did he turn away his anger: and did not kindle all his wrath.

39 And he remembered that they are flesh: a wind that goeth and returneth not.

40 How often did they provoke him in the desert: and move him to wrath in the place without water?

41 And they turned back and tempted God: and grieved the holy one of Israel.

42 They remembered not his hand, in the day that he redeemed them from the hand of them that afflicted them:

43 How he wrought his signs in Egypt: and his wonders in the field of Taneos.

44 *And he turned their rivers into blood, and their showers that they might not drink.

45 ^bHe sent among them divers sorts of flies, which devoured them: ^cand frogs, which destroyed them.

46 ^dAnd he gave up their fruits to the blast, and their labours to the locust.

47 ^eAnd he destroyed their vineyards with hail, and their mulberry-trees with hoar-frost.

48 And he gave up their cattle to the hail, and their stock to the fire.

49 And he sent upon them the wrath of his indignation: indignation, and wrath, and trouble, which he sent by evil angels.

50 He made a way for a path to his anger: he spared not their souls from death, and their cattle he shut up in death.

51 ^fAnd he killed all the first-born in the land of Egypt: the first-fruits of all their labour in the tabernacles of Cham.

52 And he took away his own people as sheep, and guided them in the wilderness like a flock.

53 And he brought them out in hope, and they feared not: ^gand the sea overwhelmed their enemies.

54 And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased.

^hAnd he cast out the Gentiles before them: and by lot divided to them their land by a line of distribution.

55 And he made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God, and they kept not his testimonies.

57 And they turned away, and kept not the covenant: even like their fathers, they were turned aside as a crooked bow.

58 They provoked him to anger on their hills, and moved him to jealousy with their graven things.

59 God heard, and despised *them*, and he reduced Israel exceedingly, *as it were* to nothing.

60 ⁱAnd he put away the tabernacle of Silo, his tabernacle, where he dwelt among men.

61 And he delivered their strength into captivity: and their beauty into the hands of the enemy.

* Exod. vii. 20.—^b Exod. viii. 24.—^c Exod. viii. 6.—^d Exod. x. 15.—^e Exod. ix. 25.—^f Exod.

xii. 29.—^g Exod. xiv. 27.—^h Jos. xiii. 6, and 7.—ⁱ 1 Kings iv. 4; Jer. vii. 12, and xxvi. 6.

VER. 32. *Still*. Notwithstanding this instance of God's severity, they fell shortly after into greater sins, and would have stoned Moses, &c., despairing of ever taking possession of the promised land, which highly displeased God, so that he swore that none of the rebels should enter it. Many were also slain in the sedition of Core, (Num. xiii. 17,) and the rest did not live above thirty-eight years. C.—Thus above six hundred thousand perished, (W.) having done nothing worthy of praise. M.

VER. 34. *Morning*. Those who were spared pretended to repent. H.—Afflictions are the source of much good. But the Israelites are blamed for their inconstancy and deceit. C.

VER. 39. *Flesh*. The inferior appetite wars against the spirit. Gal. v. 17; Matt. xxvi. 41. H.—*Not*, in the ordinary course. This does not contradict the faith of the resurrection, which is elsewhere clearly expressed. S. Jer. C.—The Jews here mark the middle of the psalter, and the 126th verse, (W.) or the division of the book. H.

VER. 41. *Grieved*. Heb. "set bounds to," or "marked," holding up to scorn. Heb. vi. 6. "They pushed on," *concitaverunt*, as God's wrath must be greatly excited by setting limits to his power and goodness. H.

VER. 43. *Signs*. The turning the rod into a serpent. The rest of the signs were also plagues. W.

VER. 44. *Showers*. Heb. "floods." H. Many have asserted that it does not rain in Egypt: but pretty heavy showers fall, even above Cairo, (Vansleb. C.) though seldom. W.

VER. 45. *Flies*. *Cænomyia*. Many copies of the Sept have *kyomyia*, "the dog-fly," which S. Jerom (C.) and S. Aug. properly correct. Bert. Exod. viii. 24.

VER. 46. *Blast*. Heb. also "the bruchus," (H.) a sort of locust, which does great damage in the East. C.—*Est* may signify both. Bert.

VER. 48. *Fire*. S. Jer. "who gave their pastures to the hail, and their cattle to the birds." *Rosapum* is also rendered "coals," by Pagnin. It may denote the thunderbolts. H.

VER. 49. *Angels*. Heb. "messengers of evils," (T) as the Sept may also signify the good angels. Amama.—He ordered Moses and Aaron to denounce his judgments, which he executed either by the devils, (Origen. W.) or by the blessed

spirits. S. Amb. Exod. xii. 29; Wisd. xviii. 14.—Hence from the effect, (Bellar.) they may have the appellation of evil. Theod. C.—The other plagues are thus briefly mentioned. M. W.

VER. 51. *Labour*. "The first born," (S. Jer. Gen. xlix. 3; Prov. v. 9,) and their best effects. C.—This was the tenth plague.—*Cham* was father of Maram, who peopled Egypt. W.

VER. 53. *Not*, after they saw the Egyptians destroyed, whom they had feared greatly before. In the desert they enjoyed rest, while their enemies were in the utmost confusion, (Bert.) having lost their king. H.

VER. 54. *Line*. Thus were lands measured. Jos. xiii. 8, and xvii. 5. C.—God had made a particular choice of this holy country for his people, (W.) and for the chief seat of religion. M.

VER. 57. *Bow*, which hits not the mark. It alludes to the faithless Israelites, (C.), particularly to Ephraim, ver. 9. Osee vii. 6; Jer. ix. 3.—These people hurt themselves by their treachery. W.

VER. 58. *Hills*. The high places, in which they imitated the Pagans, and which brought on their ruin. Lev. xxvi. 30. *Things*. Prot. "images." They have not forgotten to insert this word as usual, to make the ignorant believe that all images are forbidden! H.

VER. 59. *Heard*. So he did the crimes of Sodom. Gen. xviii. 20. C.—*Reduced*. Heb. "abhorred exceedingly several in Israel." H.—The people were not exterminated; but greatly reduced in the time of the judges. W.

VER. 60. *Silo*. Where it had remained about 350 years, (Bert.) before the ark was removed, never to be replaced there. H.—The tabernacle was afterwards at Nob, and at Gabaon, whence it was probably removed to the treasury of the temple, (C.) and was hidden by Jeremias, 2 Mac. i.; Jos. xviii. 1. Bert.—God gave his oracles more particularly where the ark, W. or the tabernacle, was found. H.

VER. 61. *Their*. Heb. "his." Houb. The ark was an earnest of God's protection, (H.) and the glory of Israel. 1 Kings iv. 21.

VER. 62. *Sword*. So that they could not escape.—*Despised*. Heb. *ethabor*, is rendered *distulit* by S. Jerom, (ver. 21, 59. C.) or *non distulit*, "He did not delay" to punish, as Erasmus reads. H.

62 And he shut up his people under the sword: and he despised his inheritance.

63 Fire consumed their young men: and their maidens were not lamented.

64 Their priests fell by the sword: and their widows did not mourn.

65 And the Lord was awaked as one out of sleep, and like a mighty man that hath been surfeited with wine.

66 And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

67 And he rejected the tabernacle of Joseph: and chose not the tribe of Ephraim:

68 But he chose the tribe of Juda, Mount Sion, which he loved.

69 And he built his sanctuary as of unicorns, in the land which he founded for ever.

70 And he chose his servant, David, and took him from the flocks of sheep: he brought him from following the ewes great with young,

71 To feed Jacob, his servant, and Israel, his inheritance.

72 And he fed them in the innocence of his heart: and conducted them by the skilfulness of his hands.

PSALM LXXVIII.

DEUS VENERUNT GENTES.

The Church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.

1 A psalm for Asaph.

O GOD, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

* Jer. x. 25.

VER. 63. *Fire of God's indignation, (M. W.) or of war.—Lamented.* S. Jer. "its virgins no one bewailed." H.—Others translate, (Bert.) "did not mourn," though they were now deprived of the hopes of marrying, (C.) or "the virgins were not praised" in the carriages used at the marriage-feast, (Chal., &c.) *non epithalamio celebratae sunt*, (Mont.) or "married." Pagnin. H.

VER. 64. *Priests.* Ophni and Phinees, (1 Kings iv. 11. C.) the origin of this calamity, H.) and the high priest himself broke his neck. W.—*Mourn, plorabantur*, intimates rather that the people did not mourn for them. But the Heb. has the meaning also, *fluerunt*, (Mont.) *sunt fletae*, S. Jer. 11.—The widow of Phinees died on hearing the sad news; and Eusebius seems to think that grief killed Ophni's widow likewise. (

VER. 65. *Surfeited.* S. Jerom., Chal., &c. agree in this sense. But Heb. may admit another, not quite so harsh, (C.) "like a hero who shouts for (Mont.)" or "sings after wine" (H.); *ἐπὶ οἴνῳ ἔβριον* "rendered to kative by wine." Sym.—We must reflect that the Oriental languages are bolder in their expressions than ours, and that this is simply a comparison, not more astonishing than that used by our Saviour, when he says that he will come *like a thief in the night*. Bert.

VER. 67. *Ephraim.* Who had been preferred before his elder brother, and yet proved the most inclined to idolatry, ver. 9. H.—This tribe was deprived first of the ark, and then of the tabernacle, which were its greatest glory, and thus strongly indicated the Divine displeasure. C.

VER. 68. *Sion.* The ark was removed from Cariathiarim, in the tribe of Juda, to the house of Obadedom, for three months, and afterwards to the palace or tabernacle on Sion, (H.) which God had probably chosen for its fixed abode, towards the beginning of David's reign. C.

VER. 69. *As of unicorns.* That is, firm and strong, like the horn of the unicorn. This is one of the chief of the *propositions* of this psalm, foreshowing the firm establishment of the one, true, and everlasting sanctuary of God, in his Church, Ch. M.—It was preserved before Christ, and will remain to the end of time. W.—*In the land.* Heb. "as the land." Sept. have read *b* for *c*, as well (Bert.); and it is observable that Montanus translates the latter, though the former occur in the Heb. text below, edit. 1632. so easily may these letters be confounded! H.—The temple was to have the same stability as the earth, and was but one, like the horn of the unicorn, which is most solid and beautiful. C.—Yet this could not be understood of the material temple, which was the most magnificent structure in the world. It was fulfilled in the Church of Jesus Christ, who is also the true David, ver. 72. H.

VER. 70. *Young.* Heb. also "giving milk." David was actually with his father's flocks when he was sent for by Samuel. Saul was also engaged in the pursuits of a country life when he was chosen king: and it would indeed have been difficult to find people of another description among the Israelites, as all followed some business.

2 They have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts of the earth.

3 They have poured out their blood as water, round about Jerusalem, and there was none to bury them.

4 We are become a reproach to our neighbours; a scorn and derision to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

6 *Pour out thy wrath upon the nations that have not known thee: and upon the kingdoms, that have not called upon thy name.

7 Because they have devoured Jacob; and have laid waste his place.

8 *Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceedingly poor.

9 Help us, O God, our Saviour: and for the glory of thy name, O Lord, deliver us: and forgive us our sins for thy name's sake:

10 Lest they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes,

By the revenging the blood of thy servants, which hath been shed: 11 let the sighing of the prisoners come in before thee.

According to the greatness of thy arm, take possession of the children of them that have been put to death.

12 And render to our neighbours seven-fold in their bosom: the reproach wherewith they have reproached thee, O Lord.

b Isa. lxxiv. 9.

VER. 72. *Skilfulness.* Lit. "intelligences." Plural words are used to express the greatness of the thing. David was very upright and intelligent. H.—This enhances the ingratitude of Ephraim, &c., who divided the kingdom. C.—Yet David had fallen into some grievous mistakes, so that this can only belong strictly to Jesus Christ, who is the *good Shepherd*, without an. Bert.

PSAL. LXXVIII. VER. 1. *Asaph*, who might live during the captivity. C. If the ancient (H.) Asaph, or David, composed this psalm, it must be considered as a prediction of the ruin caused by Nabuchodonosor, or by Epiphanes. Bert. T. 5.—The author of 1 Mac. (vi. 17) accommodates it to the sufferings of those (C.) whom Alcimus destroyed, or rather the prophet had taken also in view as well as Christian martyrs. H.—*Frant* A mean village, (M.) as *Isrias* (1. 8) had threatened. Heb. "a heap of stones," (S. Jer.) in the field. Mic. i. 6. Such was the condition of Jerusalem under Nabuchodonosor (C.) and Epiphanes. 1 Mac. i. Bert.

VER. 2. *Saints.* The Asseans, who were the most esteemed for piety. 1 Mac. i. 42. In the worst of times there were always some pious Israelites, and the generality of them were less wicked than their enemies, who exercised a horrid barbarity in refusing them burial, after destroying vast numbers. 2 Par. xxxvi. 17. C.—This was done at least under Epiphanes. 1 Mac. vii. 16. H.

VER. 5. *Zeal, or jealousy*, as God has the greatest affection for his people, and resents their infidelity as a kind of adultery. C.—Sin is the source of misery. W.

VER. 6. *Name.* Their ignorance was of course culpable. Bert.—This prayer is prophetic, (S. Aug.) or intimates that those idols were still more deserving of punishment. Bert.—By destroying Israel, the number of God's worshippers would be lessened. C. Yet this consideration would not hinder God from chastising them; and it is not absolutely true that pagans are always more guilty. Those who know the will of their master, and do it not, shall suffer many stripes. Having the true faith, they may, however, (H.) be sooner converted. W.

VER. 7. *They have devoured.* So Pagnin ventured to translate the Heb. But Montanus substitutes the singular, though it be evidently incorrect, (H.) and contrary to all the ancient versions and the parallel passage (Jer. x. 25.) as well as to MS. 3, Lambeth 435, &c. (Kennicott.) being lost at the end of *acol.* Houbig.—*Place.* Heb. also, "beauty," the ark or temple. C.

VER. 8. *Former iniquities*, which we and our fathers have committed. The Hebrews generally pray for the remission of their parents' faults. Lam. v. 7; Bar. iii. 5; Dan. ix. 5. C.—But here the penitents' own transgressions may be meant. Bert. God is ready to pardon such. W.

VER. 9. *Help.* The necessity of grace, and the co-operation of free-will, are here plainly asserted. S. Aug.

VER. 10. *Their God.* Let him rescue his people.—*Shed* He speaks not out of revenge (C.), but in order that chastisement may open the eyes of the infidels, that they may be converted. Euseb.

VER. 12. *Bosom.* Punish them severely (C.) in this world. S. Jer.—Many

13 But we thy people, and the sheep of thy pasture, will give thanks to thee for ever.

We will show forth thy praise unto generation and generation.

PSALM LXXIX.

QUI REGIS ISRAEL.

A prayer for the Church in tribulation, commemorating God's former favours.

1 Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.

2 **G**IVE ear, O thou that rulest Israel. thou that leadest Joseph like a sheep.

Thou that sittest upon the Cherubim, shine forth 3 before Ephraim, Benjamin, and Manasses.

Stir up thy might, and come to save us.

4 Convert us, O God: and show us thy face, and we shall be saved.

5 O Lord, God of hosts, how long wilt thou be angry against the prayer of thy servant?

6 How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

7 Thou hast made us to be a contradiction to our neighbours: and our enemies have scoffed at us.

8 O God of hosts, convert us: and show thy face, and we shall be saved.

9 Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

10 Thou wast the guide of its journey in its sight: thou plantedst the roots thereof, and it filled the land.

11 The shadow of it covered the hills: and the branches thereof the cedars of God.

12 It stretched forth its branches unto the sea, and its boughs unto the river.

13 Why hast thou broken down the hedge thereof; so that all they who pass by the way, do pluck it?

14 The boar out of the wood hath laid it waste. and a singular wild beast hath devoured it.

15 Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard:

16 And perfect the same which thy right hand hath planted: and upon the Son of man whom thou hast confirmed for thyself.

17 Things set on fire and dug down, shall perish at the rebuke of thy countenance.

18 Let thy hand be upon the man of thy right hand: and upon the Son of man, whom thou hast confirmed for thyself.

19 And we depart not from thee, thou shalt quicker us: and we will call upon thy name.

20 O Lord God of hosts, convert us: and show thy face, and we shall be saved.

PSALM LXXX.

EXULTATE DEO.

An invitation to a solemn praising of God.

1 Unto the end, for the wine-presses, a psalm for Asaph himself.

2 **R**EJOICE to God our helper: sing aloud to the God of Jacob.

3 Take a psalm and bring hither the timbrel: the pleasant psaltery with the harp.

4 Blow up the trumpet on the new moon, on the noted day of your solemnity.

5 For it is a commandment in Israel, and a judgment to the God of Jacob.

6 *He ordained it for a testimony in Joseph, when he

* Gen. xli. 29.

of the surrounding nations were subdued by Nabuchodonosor, five years after he had conquered the Jews. Joseph. x. 10; Jer. xax. 7. &c.

PSAL. LXXIX. VER. 1. *Testimony*, or instruction, (C.) and proof of the psalmist's faith. H. *Psalm* Vat. Sept., S. Aug., &c., add, 'for or against' the Assyrian: whence some have inferred that it relates to the captivity of Israel. But as Benjamin is also mentioned it seems rather to speak of the captives of Babylon, (C.) or of all Jews and Christians in distress. Bert.—The faithful pray for the coming of the Messias, ver. 2, 4, 16. H.—Fathers. C.

VER. 2. *Joseph*. He mentions these two as persons dear to God. All the tribes were equally led away captives, and the distinction of kingdoms was not regarded. C.—All Israel is united by Joseph, who composed two tribes, having the double portion (W. M.); and ruling in Egypt. Bert.

VER. 4. *Saved*. This chorus occurs three (W.) or four times. C.—With God's grace, we shall be able to act virtuously. S. Jer.

VER. 6. *Measure*. Heb. *solus*, "three-fold." S. Jer. The capacity of this measure is not determined. It might be the *seah*, or the third part of an *ephah*, which would be very abundant, speaking of tears; though small to contain the earth. Isa. xl. 12. C.

VER. 7. *At us*. See Psal. lxxviii. 4. H.—Such was the condition of Jeremias, xv. 10. C.—Heb. "have scoffed among themselves." Chal. and S. Jerom agree with us. Scorn is more difficult to bear than poverty.

VER. 10. *Sight*. Heb. "Thou didst dig before it," (Mont.) making the ground ready. C.—The cloud went before the Israelites. W.—Land of promise. A.

VER. 11. *God*. The highest cedars were surpassed by the branches, or even by the smallest shoots (*arbuta*), of this vine. H.—Most powerful nations were forced to submit to David. Theod.

VER. 12. *River* Euphrates, from the Mediterranean, Red, and Indian Seas. H. Deut. xi. 24.

VER. 13. *It*. Thou hast withdrawn thy protection. The temple is destroyed, and all plunder with impunity, because thy vineyard has not rendered good fruit. Jer. ii. 21.

VER. 14. *Singular*. The wild boar, which does not go with other beasts. Nabuchodonosor is here designated, (C.) or Salmanassar, and all persecutors, (Bert.) particularly the devil, who goes about like a roaring lion, and stirs up his agents to disturb the world. W.

VER. 16. *And look down upon* "the Messias." (Chal.) the true vine. John xv. 1, Matt. xxi. 53. C.

VER. 17. *Things set on fire*, &c. So this vineyard of thine, almost consumed already, must perish if thou continue thy rebukes. Ch.—Things, would imply

that *incensae* is in the neuter plural. But this is not the case in Sept. or Hebr. Bert.—S. Jerom has *succensam*, "Look down upon the vine or root, (17) burnt up and without any branches. Let them perish at," &c., who have thus treated it. H.

VER. 18. *The man of thy right hand*. Christ, (Ch.) where he sits, (C.) being as *man* in the highest place of heaven. Matt. xxvi. 64, and xli. 92. H.—Who else could redeem Israel? C.

VER. 19. *From thee*. This is our fixed determination for the future. H.—Will call. Heb. "Shall be called by thy name," (S. Jer. H.) thy people. Sym. C.—But the Vulg. is equally correct, *invocabimus*. Mont. Prot. H.

PSAL. LXXX. VER. 1. *For the wine-presses*, &c., *torcularibus*. It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage, (Ch.) or on the feast of trumpets, on the 1st of Tisri. Lev. xxiii. 24. Euseb. Prin. C. See Psal. viii.

VER. 4. *New moon of Tisri*. Lev. xxiii. 24.—Noted. Heb. "in the obscure, in the day of our solemnity." C.—Prot. "in the time appointed, on our solemn feast-day." *Cose* may denote "obscure or appointed" (S. Jer.); "in the middle of the month" (H.); which alludes to the feast of tabernacles, when the Jews dwelt under the shade of tents, made of branches. This was esteemed "the most holy and greatest" of their festivals. Joseph. vii. 2; Num. xxix. 12, Prov. vii. 20. C.—It may also be explained of the new moon of Tisri, (M.) when the people were admonished of the beginning of the civil year, or of the three great festivals to be then celebrated, perhaps (H.) in memory of the world's creation, at that season. Bert.

VER. 6. *Joseph*. Who represents all the family of Israel, as he took care of it. C. Psal. lxxix. 2. W.—Not. The Israelites heard the voice of God at Sinai, (S. Jer., &c. C.) and for the last time were forced to hear the insults of the Egyptians at their heels (H.); whose language was *barbarous* to them, (Psal. cxi. 1. M.) and not well understood by all, as they had very little society together. Joseph spoke to his brethren by an interpreter. H.—Some explain this of Joseph himself, when he first came into Egypt, (Chal. Bos.) or of the Israelites, at their arrival there. Vat. But this agrees not with the Vulg. or Heb., (H.) the latter of which is very confused and incorrect, though it be adopted (C.) by S. Jerom: "I heard a tongue which I knew not, I withdrew," &c., (H.) or, making a small alteration, "God hath established this festival in Joseph, when He appeared in the land of Egypt to rescue his people: then, said the Lord, I made him hear a language which he knew not, that I was the protector of my people, I will remove." &c. C. The authors of the Prin. disc. take this liberty, which would make the sense pretty clear. But the Heb. means, "I heard," &c. C.—

came out of the land of Egypt: he heard a tongue which he knew not.

7 He removed his back from the burdens: his hands had served in baskets.

8 Thou calledst upon me in affliction, and I delivered thee: I heard thee in the secret place of tempest: *I proved thee at the waters of contradiction.

9 Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, 10 there shall be no new god in thee: neither shalt thou adore a strange god.

11 For I am the Lord, thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

12 But my people heard not my voice: and Israel hearkened not to me.

13 So let them go according to the desires of their heart: they shall walk in their own inventions.

14 If my people had heard me: if Israel had walked in my ways:

15 I should soon have humbled their enemies, and laid my hand on them that troubled them.

16 The enemies of the Lord have lied to him: and their time shall be for ever.

17 And he fed them with the fat of wheat, and filled them with the honey out of the rock.

PSALM LXXXI.

DEUS STETIT.

An exhortation to judges and men in power.

* Exod. xxi. 5 — b Exod. xx. 8. — c Acts xiv. 15

If, however, we must explain the Heb. of S. Jerom, we must suppose that, *I knew not*, means, I condemned, as it often does; and God certainly reprobated the harsh language of the Egyptian task-masters, and came to deliver his people from oppression. Exod. ii. 25, and ii. 8, and v. 14 H.

VER. 7. *Baskets*. Heb. "praze." Mont. — "His hands shall pass from the pots." Prot. — *Dad* means also "a basket." H. — The Hebrews were thus forced to carry mortar, (M) straw, &c. W.

VER. 8. *In the secret place of tempest*. Heb. of *thunder*. When thou soughtst to hide thyself from the tempest; or, when I came down to Mount Sinai, hidden from the eyes in a storm of thunder (Ch. Exod. xix. 16); or when I afflicted Egypt, (ib. ix. 23,) and Pharaoh's army. Psal. lxxvi. 19. — *Contradiction*, at Mara, or rather at Cadres, where Moses betrayed some distrust. Exod. xv. 25 and Num. xx. 12. C.

VER. 9. *Testify*. Instruct, or call heaven to witness our covenant. C. — Man has free-will, and may choose whether he will obey or not. W.

VER. 10. *New god*. Who must of course be false. H. — Heb. "strange." Exod. xx. 2; Jer. xxiii. 23. C.

VER. 11. *Fill it*. I will grant all thy just requests, if thou be faithful. Euseb. C. W. — God uses the title of Jehovah, "the eternal, self-existent Being." Bert.

VER. 13. *Inventions*. Ancient psalmers read, "wills." This is the greatest (C.) of God's judgments. Rom. i. 24. M. — He sometimes permits a person to go on, that he may be disgusted with sin. *Ut saturati vitium vel sic agant penitentiam* S. Jer.

VER. 15. *Soon*. *Forsitan*, "perhaps," (H.) does not here imply a doubt, (M.) but rather the ease and liberty (W.) with which God could have rescued his people. Heb. "in a moment." C. Bert.

VER. 16. *Enemies*. The faithless Israelites, (C.) or infidel nations. Bos., &c. — *Ere*. Impenitent sinners shall suffer for ever. Ch.

VER. 17. *And*. Or "though." This increases their ingratitude. *Filled*. Heb. "I will fill thee;" which reading few admit. S. Jerom agrees with us. Bert. — Prot. 6) "the haters of the Lord should have submitted (margin *fed*), to him; but their sin should have endured for ever." (17) He should have fed them (or sat or staid) 'till. H.) also with the finest of wheat, and with honey out of the rock should I have satisfied thee." This sudden change seems rather abrupt, though God may have spoken either in the first or third person, from ver. 6. — *Rock*. He fed them in the desert with manna, and the water seemed most delicious, as they were thirsty; unless he speaks of real honey. M. — The promised land was very fruitful: but all this prefigured the favours which God bestows upon his servants, 'in the blessed Eucharist. 1 Cor. x. 4. C. — How many, like Judas, partake of them, and prove faithless! S. Aug.

PSAL. LXXXI. VER. 1. *Asaph*. Josaphat gave the like instructions to his judges. 2 Par. xix. 6. Kimchi, C. — God rejected the Jews in the preceding psalm, and here the reason is assigned. Theodoret. — *Congregation*, or church of the Jews, who were gathered together like cattle, and sought after temporal advan-

1 A psalm for Asaph.

GOD hath stood in the congregation of gods; and being in the midst of them he judgeth gods.

2 How long will you judge unjustly: and accept the persons of the wicked?

3 Judge for the needy and fatherless: do justice to the humble and the poor.

4 Rescue the poor; and deliver the needy out of the hand of the sinner.

5 They have not known nor understood; they walk on in darkness: all the foundations of the earth shall be moved.

6 I have said: You are gods, and all of you the sons of the Most High.

7 But you like men shall die: and shall fall like one of the princes.

8 Arise, O God, judge thou the earth: for thou shalt inherit among all the nations.

PSALM LXXXII.

DEUS QUIS SIMILIS.

A prayer against the enemies of God's Church.

1 A canticle of a psalm for Asaph.

2 O GOD, who shall be like to thee? hold not thy peace, neither be thou still, O God;

3 For lo thy enemies have made a noise: and they that hate thee, have lifted up the head.

4 They have taken a malicious counsel against thy people, and have consulted against thy saints.

6 Psal. lxx. 15 — Prov. xxiv. 11 — John x. 34.

tages (S. Aug. in Psal. lxxii. 23) alone. Catec. Trid. Symb. — *Of gods*. Heb. "of God," who presides in his own council, and gives authority to others. Amama — Yet Syr. has, "the angels;" Chal. "the just;" Prot. "the mighty;" and Aquila, "the powerful ones." H. — Gods here are put for judges, who act in God's name. Deut. i. 17; Exod. xxi. 28.

VER. 2. *Held*. Contrary to the law Deut. i. 17; Lev. xix. 15.

VER. 3. *Do justice*. This is the sense of *justify*, "justify," as the poor must not be screened from justice, any more than the rich. H. — They are in greater danger of being neglected. Isa. i. 23, Jer. v. 28 H.

VER. 5. *Moved*. The ignorance, inapprehension, and injustice of those in power overturn the state, which is supported by justice. Prov. xiv. 34.

VER. 6. *Gods*. The people look upon you as such, and treat you with respect. But entertain not sentiments of pride on that account. C. — If judges, even those whom God condemns may be styled gods without blasphemy, how much more might Jesus Christ, who was truly and did the works of God! He uses this argument to make the fury of the people abate: but then he continues to prove that He was God in a very different and proper sense, inasmuch that the Jews, clearly perceiving his meaning when Socinians would now mistake, took up stones to throw at him. John x. 34. H.

VER. 7. *Men*. Heb. *Adam*, or "like a man" (Mont. H.) of the meaner rank. — *Princes*, among men, (C.) or like Lucifer, the first of the rebel angels. Ruseb. S. Just. Dial. — Most tyrants come to a miserable end. M. — At death judges themselves are brought to the bar, and their case is then more terrible, as the mighty in guilt shall suffer more. Wisd. vi. W. — They are forced to taste of death, where Jesus Christ was master of it. John x. 17, 28. This comparison evinces Christ's Divinity. But Socinians blind themselves by looking at the sun, and attempting to fathom all by the weak light of reason. Bert.

VER. 8. *Nations*. Those whom thou hast appointed judges, prevaricate. Gen. xvii. 25. C.

PSAL. LXXXII. VER. 1. *Asaph*. This psalm alludes to the wars of David (2 Kings viii. Bert.) against Ammon, (Bos.) or of the Jews returned from captivity, (2 Esd. iv; Ezec. xxxviii. Theod.) or of the Machabees (1 Mac. v., and 2 Mac. x. Bell.), or rather of Josaphat. 2 Par. xx. Kimchi. Hammond. C. — All in danger are taught to have recourse to God. Bert.

VER. 2. *To thee?* Heb. "be not silent to thyself." Pagn. — But *domine* also implies, "like" (Bell.); and there would otherwise be a sort of tautology. Bert. — Christ, on earth, was like other men, but when he shall come to judgment, none will be comparable to Him. S. Aug. — Amama says this exposition is groundless; but others are of a contrary opinion. H. — The ancient Greek interpreters seem not to have varied from the Sept., though S. Jerom adopts the present Heb. "be not silent. Hold," &c., which may express the utmost fervour and want of protection. Thy own cause is now at stake: the enemy wishes to destroy religion. C.

VER. 3. *Noise*. Like the hoarse sea. H. — *Head*. To revolt. 4 Par. ix. 9, and 2 Par. xx.

5 They have said: Come and let us destroy them, so that they be not a nation: and let the name of Israel be remembered no more.

6 For they have contrived with one consent: they have made covenant together against thee, 7 the tabernacles of the Edomites, and the Ismahelites:

Moab, and the Agarenes, 8 Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre.

9 Yea, and the As-yrrian also is joined with them: they are come to the aid of the sons of Lot.

10 Do to them ^aas thou didst to Madian ^band to Sisara: as to Jabin at the brook of Cisson.

11 *Who* perished at Endor: and became as dung for the earth.

12 ^aMake their princes like Oreb, ^aand Zeb, and Zebbee, and Salmana.

All their princes, 13 who have said: Let us possess the sanctuary of God for an inheritance.

14 O my God, make them like a wheel: and as stubble be ore the wind.

15 As fire which burneth the wood: and as a flame burning mountains.

16 So shalt thou pursue them with thy tempest: and shalt trouble them in thy wrath.

17 Fill their faces with shame; and they shall seek thy name, O Lord

18 Let them be as named and troubled for ever and ever: and let them be confounded and perish.

19 And let them know that the Lord is thy name: thou alone art the Most High over all the earth.

PSALM LXXXIII.

QUAM DILECTA.

The soul aspareth after heaven, rejoicing, in the mean time, in being in the communion of God's Church upon the earth.

^a Judg. vii. 22.—^b Judg. iv. 15.

VER. 4. *Saints* Heb. "hidden ones" Prot. H.; the people under God's protection, (M. Bert.) or the treasures of the temple. C.

VER. 7. *Agarenes*, descended from Agar, though they took the name of *Israhelites*, as if they had sprung from Sara. W. or they dwelt at Agra, otherwise called Petra, in Arabia; or on the east of Galaad. 1 Par. v. 10. C.

VER. 9. *Assyrian* or "Assur," sprung from Dedan. (Gen. xvi. 3) and twel near the Ammonites. C.—Come. Heb. "an arm to" &c. H.—All infidels conspire against Catholics, (W.) and are willing to forget their private que rels. H.

VER. 10. *Madian*: 120 000 of whom were defeated by Gideon with 300 men. (H. Judg. vii.) as Sisara was routed by Debora, at Cisson, and slain by Iahel. Ib. iv. C.

VER. 11. *Endor*. Near this place the Madian tes fell upon one another—*All their princes* of Madian, (C.) or treat all the princes of the people, who now attack us, like them. M.—Both senses are good. Bert.

VER. 15. *Mountains*. The prayer or prediction was not in vain. The en-emies of Josaphat, (2 Par. xx. 11, 24. C.) and of David, &c., were destroyed. H.

VER. 16. *Tempest*. During the night a tempest probably arose, which threw the enemy into confusion, who, supposing it to be the Israelites had broken into the camp, fell upon each other in the dark. C.

VER. 19. *Lord*. He who is. Exod. iii. 14, and vi. 3. W. The name of the Lord is Himself. Bert.

PSAL. LXXXIII. VER. 1. *Core*. See Psal. vii. xlii. and lxxx. H.—The Corites were musicians, as well as porters in the temple. 1 Par. xvi. They here represent the faithful upon earth, (S. Aug. W.) who say after the heavenly Son. David was animated with these sentiments, more than with the desire of revisiting Jerusalem, during the revolt of his son. Bert.

VER. 4. *Turtle*. Moderns prefer to render "swallows," without reason. Bochart—*Thy altars*. They can rest in the ruins of the temple (Kimchi. Muis); but in that suppo- on the altars were destroyed. H.—It seems rather that this is an exclamation, (Bert.) which the enraptured psalmist is unable to conclude, giving us to understand that he desired his asylum and place of rest to be near God's altars, (H.) with the angels above. Isa. vi. W.

VER. 6. *In his heart, he hath disposed to ascend by steps, &c.*, *ascensiones in corde suo d'posuit*. As by steps men ascended to the temple of God, situated on a hill; so the good Christ in *ascensio* towards the eternal temple by *cristi* a *steps* of virtue *disposed* or ordered within the heart. And this whilst he lives as yet in

1 Unto the end, for the wine-presses, a psalm for the sons of Core.

2 **H**OW lovely are thy tabernacles, O Lord of hosts 3 my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God

4 For the sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones:

Thy altars, O Lord of hosts, my King and my God.

5 Blessed are they that dwell in thy house, O Lord: they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, 7 in the vale of tears, in the place which he hath set.

8 For the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

9 O Lord, God of hosts, hear my prayer: give ear, O God of Jacob.

10 Behold, O God, our protector: and look on the face of thy Christ.

11 For better is one day in thy courts above thousands. I have chosen to be an abject in the house of my God rather than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth: the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee.

PSALM LXXXIV.

BENEDIXISTI DOMINE.

The coming of Christ, to bring peace and salvation to man.

1 Unto the end, for the sons of Core, a psalm.

^a Judg. vii. 25.—^b Judg. vii. 21.

the body, in this vale of tears, the place which man hath set: that is, which he hath brought himself to. Long cast out of paradise for his sin. Ch.—*Heart*. "The more you love, the higher wilt you ascend." S. Aug.—Heb. "the paths are in his heart." Passing in the vale of tears, they shall place (or deem) it a fountain. The teacher shall be clothed with benediction. They shall go from strength to strength: they shall appear before God in Sion." S. Jer. H.—Three words occasion the difference: *abri*, "passing," means also "disposing." Sept. have only used it as a singular, to agree with *man*. *Mōn*, "a fountain," may have been read *moun*, "for the place"—*Ab* means "the God," and "to," Bert.

VER. 7. *Tears*. Prot. "Baca." Marg. "of mulberry-trees," near Jerusalem. Judg. ii. 5; 1 Kings v. 23. H.—It was perhaps used proverbially for any dry place. The Lord had promised to relieve the captives with water. Isa. xlii. 5, &c. C.—*Place*. The temple or tabernacle, (H.) which the Lord hath appointed. C.

VER. 8. *Blessing*. Abundance of water, and other necessities, (2 Cor. ix. 6,) as well as (H.) spiritual graces, which help those who continue in the true Church, to arrive at the vision of God. W.—*Virtue*, or "company," in which manner the Israelites went to the temple. C.—*God*. And not merely the temple, &c., as here on earth. M.

VER. 10. *Christ*. Chal. "the Messias," (Bert.) through whom we address all our petitions. W.—Protect thy people, (S. Jer.) and raise up the throne of David. C.

VER. 11. *Thousands* elsewhere, (C.) among sinners. He is so much affected, as to crave the sentence imperfect. ver. 4. But the meaning is clear. Temporal must give to eternal happiness. Eternity is all as one point: it has no division of time, when has a thousand parts. H.—*Abert*. Prot. "door-keeper." Marg. "on the threshold." H.—This was the office of the Levites (C.) and they professed before the finest occupations among sinners. Heb. "the tents of wickedness." H.

VER. 12. *Truth*. He is merciful, and always performs what he has promised (M.), whereas sinners are noted for cruelty and deceit. Heb. "the Lord God is a sun and shield." H. *Glory*, in the next world, (W.) or even in this. He will restore us to happiness, and cause even our persecutors to esteem us. C. *Donator est indulgentie, debitor coronæ*, . . . *promittentis*. S. Aug.

VER. 13. *Innocence*. After the remission of sin. W.

PSAL. LXXXIV. VER. 1. *Psalm*. It resembles the 66th, and — us to Gal.

LORD, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

4 Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

5 Convert us, O God, our Saviour: and turn off thy anger from us.

6 Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

7 Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

8 Show us, O Lord, thy mercy; and grant us thy salvation.

9 I will hear what the Lord God will speak in me: for he will speak peace unto his people:

And unto his saints: and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him: that glory may dwell in our land.

11 Mercy and truth have met each other: justice and peace have kissed.

12 Truth is sprung out of the earth: and justice hath looked down from heaven.

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him: and shall set his steps in the way.

PSALM LXXXV.

INCLINA DOMINE.

A prayer for God's grace to assist us to the end.

1 A prayer for David himself.

INCLINE thy ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for I am holy: save thy servant. O my God, that trusteth in thee.

3 Have mercy on me, O Lord, for I have cried to thee all the day. 4 Give joy to the soul of thy servant; for to thee, O Lord, I have lifted up my soul.

5 For thou, O Lord, art sweet and mild: and plentiful in mercy to all that call upon thee.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble because thou hast heard me.

8 There is none among the gods like unto thee, O Lord; and there is none according to thy works.

9 All the nations thou hast made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great and dost wonderful things; thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice, that it may fear thy name.

12 I will praise thee, O Lord, my God, with my whole heart, and I will glorify thy name for ever:

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14 O God, the wicked are risen up against me, and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

15 And thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true

16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Show me a token for good: that they who hate me,

• Joel ii. 13.

have been sung when the first-fruits were brought to the temple. Most people explain it of the captives delivered, (Theod. Du Pin,) and of Christ's redemption. Euseb. 8. Aug. C.

VER. 2. *Blessed* Heb. "taken into favour," or "hast rendered fruitful" Judea. C.—God had bestowed many benefits upon his people, rescuing them from the Egyptian bondage, and not punishing them as much as they deserved. W.—Others explain it of the captivity at Babylon, or under the devil M.

VER. 5. *Convert* Bring back the remnant of thy people, dispersed through the world. Only a few returned under Cyrus: the rest came back by degrees, principally during the reigns of Hystaspes and Alexander the Great C. Diss.—While we continue unconverted, we are objects of God's wrath. Bert. Lam. v. 21.—*Our Saviour*. Sept. "of our salvations." S. Jer "our Jesus." H.—Saviour of mankind, mitigate thy wrath against us. W.

VER. 6. *Ever* The Pythagoreans settled their differences before sunset. Plat.—"Cherish not, mortals, a mortal wrath." Arist. Rhet. ii. 21. H.

VER. 7. *Turn, convertus*. The ancient psalmers read *convertens*. "Converting, O God, thou wilt bring us to life," free us from captivity, and redeem us from sin by Jesus Christ, the conqueror of death. C.

VER. 8. *Salvation* By Cyrus, or rather by the Messiah, whose time drew near. C.

VER. 9. *Hear* Hitherto the prophet had been distracted by the thought of his people's misery. S. Aug.—*In me* is not expressed in Heb.—*Heart* Some of the ancient add, "to him" C.—The Sept. seem to have had a copy different from the present Heb. "But let them not turn again to folly" (Prot. H.); though the sense is much the same. They may have read *loham le*, "their heart to God." Bert.,) or *lohele*, C., "the heart, Sola;" instead of *lohele*, "to folly" H. Those Israelites who had given way to idolatry, were little inclined to return to their own country at the invitation of Cyrus.

VER. 10. *Land* After the captivity Judea flourished by degrees. But the glory of the second temple consisted in the presence of the Messiah. Agg. ii. 8. C.

VER. 11. *Kissed* O. "embraced," like friends, as the ancient psalmers read. The people practised these virtues after the captivity, and more particularly in the Church of Christ. C.

VER. 12. *Earth* Good men preserve a clear conscience. W.—Virtues of every description (M.) are become common among God's people, (C.) particularly Christians, though our Saviour may here be styled *justice*. M.

VER. 13. *Fruit*. By imitation, (C.) "we may give birth to Jesus Christ," says S. Jerom. God bestows grace, and so men yield fruit. W.

VER. 14. *Hua*. The holy Baptist shall prepare the way of the Lord. Lyr Mus. —Heb. "each one's justice," &c. Sym.

PSAL. LXXXV. VER. 1. *David*. He might compose this psalm under any affliction, though prayer is always necessary (Bert.) for any person. W.—*Needy* Heb. "mild or afflicted." Humility is requisite to pray well, as those who taunt themselves must ask not with fervour. C.—G. a. "inclines his ear if thou dost not lift up thy neck." S. Aug.

VER. 2. *I am holy* I am by my office and profession dedicated to thy service, (H.) as a Levite, (C.) or a member of the true Church. H. He may also speak in the person of Christ, who prays for us and in us. D.—Syr. and Arab. read, "thou art good." C.

VER. 7. *Heard me* This gives me confidence that thou wilt do it again. H.—Thou art not like senseless idols, C.

VER. 8. *Gods*, which have been set up by men; or among angels, &c., (C.) capable of working miracles by an independent power. H.

VER. 9. *Name*. This was partly verified after the captivity, and fully when the gospel was preached. C. The Gentiles came by faith, and glorified God by good works. Matt. v. 17. W.

VER. 10. *Alone*. Sept. Vat., Arab., &c., add, "the great." C. Acts xvii. 24.

VER. 11. *Truth*. Let me see the justice of thy conduct in suffering the wicked to prosper, (Psal. lxxii. 17,) or let me invariably observe thy holy law which alone can give me true content.—*Rejoice* Heb., as we read at present "likewise fear," (C.) "unite," (Mont.,) or "let my heart be one," so strong, &c. engaged from all. *unicum*, (S. Jer.,) "to fear," &c. C.—This sense is very good. But *jed* means also *rejoice*. Bert.—Our joy must be mixed with fear. D.

VER. 13. *Hell* of the damned, (W.) according to the Fathers—or out of captivity and dangers. Bert.—If it be understood of Christ, it must refer to his lowly M. It seems equivalent to the *lower pit*. Psal. lxxxvii. 7. H.

VER. 15. *True*. This title is also applied to Christ, who, of course, is God since every man is liable to mistake. Rom. i. 4; Apoc. xix. 1. God authorized Moses and the prophets to address Him, as the psalmist does. Exod. xxxiv. 6. Joel ii. 13. Bert.

VER. 16. *Command* Heb. "strength," (H.) to resist the enemy. M. Order me as thou pleasest, I am entirely devoted to thee from my very birth. Psal. cxv. 16. Restore the throne of David. C.

VER. 17. *Good* Mark me for thy slave, (C.) which will be the highest honour. H. Give me such a sign as the angel did when he was going to destroy

may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

PSALM LXXXVI.

FUNDAMENTA EJUS.

The glory of the Church of Christ.

1 For the sons of Core, a psalm of a canticle.

THE foundations thereof *are* in the holy mountains:

2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.

3 Glorious things are said of thee, O city of God.

4 I will be mindful of Rahab and of Babylon knowing me.

Behold the foreigners, and Tyre, and the people of the Ethiopians, these were there.

5 Shall not Sion say: *This* man and *that* man is born in her? and the Highest himself hath founded her.

6 The Lord shall tell in *his* writings of peoples and of princes, of them that have been in her.

7 The dwelling in thee is as it were of all rejoicing.

PSALM LXXXVII.

DOMINE DEUS SALUTIS.

A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.

1 A canticle of a psalm for the sons of Core: unto the end, for Maheleth, to answer, understanding of Eman, the Ezrahite.

2 **O** LORD, the God of my salvation: I have cried in the day, and in the night before thee.

the first-born of Egypt. S. Athan.—By some prodigy convince our oppressors that there is a God. C. Bert

PSAL. LXXXVI. VER. 1. *Mountains*. So far the Jews extend the title, supposing that the subject of this canticle was concerning Sion, Moria, &c. Others think that *thereof* refers to a part of the psalm which has been lost, (C) or to the temple or city which occupied the prophet's thoughts; or it is sufficiently explained by the word *Sion*, which follows, as the relative sometimes comes first. D. See Prov. xiv. 3.—*Mountains*. The apostles and prophets (Eph. ii. 20. Ch.); on which the Church is founded. H.—The city was called *holy*, from the temple built on Moria. Several other mountains were included within its walls. C.

VER. 2. *Jacob*. Jerusalem belonged to some of his children. Hence the psalmist clearly speaks of something better, even of the Church of Christ, (Bert.) which God has chosen for his spouse, having abandoned the synagogue, (Apoc. xxi. 8. C.) which was only intended to be a pedagogue. H.

VER. 4. *Rahab*. Egypt, &c. To this Sion, which is the Church of God, many shall resort from all nations. Ch.—Christ gave his apostles command to preach to all. Matt. xxviii.; Luke xxiv. 27. W. *Me*. I will receive into my Church not only the Jews, but also the most abandoned nations. H.—*Foreigners*. Philistines. Psal. lxxviii. 8. M.—*Were*. Heb. "this man was born there." H.—In Christ there is no distinction of nations. Rom. x. 12. The Jews will never show us the completion of this prophecy any where but in the Church. C. It is spoken of as past, to denote the certainty of the event. W.

VER. 5. *Shall not Sion say, &c.* The meaning is that Sion, viz. the Church, shall not only be able to commemorate *this* or *that* particular person of renown born in her, but also to glory in great multitudes of people and princes of her communion, who have been foretold in the writings of the prophets, and registered in the writings of the apostles. Ch.—We might also translate, "shall it not be said of Sion?" W.—One may have read *dictum*, instead of *dictet*. "shall not a man say to Sion, Yes, a man is born in her?" H.

VER. 6. *Writings*. He alone can number the inhabitants; or He will enrol all nations as citizens of Sion. C. The New Testament explains the vocation of the Gentiles, and the incarnation of Christ. Bert.—The Scriptures are the books of all mankind, as well as of princes. All are equally interested in their contents, and ought to become acquainted with them. Heb. "the Lord has numbered, writing down peoples: He was born in it for ever." S. Jer.—This refers to Jesus Christ, whose birth is also specified in the preceding verse, (Bert.) as ennobling Sion.

VER. 7. *The dwelling, &c.* Heb. "the singers like people dancing, (for joy, and my fountains are in thee." S. Jerom reads, "strong ones," and (H) others, "my thoughts," instead of "fountains;" which shows that they have read adverbially. All the inhabitants shall be filled with joy in the heavenly Jerusalem. Apoc. xvi. 15. C. This short, but difficult psalm, allegorically describes the mystery of Christ and of the Church. Bert.

PSAL. LXXXVII. VER. 1. *Maheleth*. A musical instrument, or chorus of musicians, to answer one another, (Ch.) in doleful music. W. See Psal. xli. and li. M.—Heb. may imply, "on infirmity, (Mont.) or sorrow," from *ele*. Bert.—the subject is very mournful, and relates to the captives, and to Christ's suffering.

3 Let my prayer come in before thee: incline thy ear to my petition.

4 For my soul is filled with evils: and my life hath drawn nigh to hell.

5 I am counted among them that go down to the pit: I am become as a man without help, 6 free among the dead.

Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

7 They have laid me in the lower pit: in the dark places, and in the shadow of death.

8 Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

9 Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

I was delivered up, and came not forth: 10 my eyes languished through poverty.

All the day I cried to thee, O Lord: I stretched out my hands to thee.

11 Wilt thou show wonders to the dead? or shall physicians raise life, and give praise to thee?

12 Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

13 Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

14 But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

C.—*Understanding*. Or a psalm of instruction, composed by Eman, the Ezrahite, or by David, in his name. Ch.—We read of Eman, a descendant of Juda by Zara. (1 Par. ii. 6. C.) and if he composed this piece, as the Jews and Lightfoot improbably suppose, it must be the most ancient (C. writing extant. H.—The psalm may express the sentiments of David, or of any other under tribulation, as well as those of Jesus Christ, (Bert.) who speaks herein, (Houbigant,) and who expects that we should answer him by an imitation of his virtues. S. Aug. W.

VER. 2. *Thee*. Psal. xli. is nearly similar to this. My prayer is continual. C.

VER. 3. *Prayer*. It is represented as a person prostrated before God.

VER. 4. *Hell*. The grave, or captivity. C.—Our Saviour said, *My soul is sorrowful unto death*. David, Jeremiah, or the captives, were not reduced to this extremity. Bert.

VER. 5. *Pit*. Like a slave confined every night in prison. Exod. xii. 29.

VER. 6. *Free*. Heb. also "separated" from society. 4 Kings xv. 5, and 2 Par. xxv. 21. C.—Christ, after enduring the greatest miseries, was still free. He could resign his life, and take it up again. John x. 18. H.—The Fathers adopt this explanation, which is very striking. C.—*Hand*. Thou acted as if thou hadst forgotten the corpse in the dust, till the time of the resurrection. S. Aug. Bert.—In the mean while those who formerly made such a noise in the world are effaced from the book of life, or from God's register. He is often represented as a great monarch, keeping an account of his troops. C.—He cannot forget any of his creatures, (Bert.) though he may not restore them to life as yet. M.—Christ possessed infinite power among the dead, (W.) who are free from the cares of this world. M.

VER. 7. *They*. Heb. "thou hast,"—*Shadow*. The Chal. has, *the shadow of death*, as well as the Vulg. All this regards Jesus Christ, though it may be applied to any in distress. Bert.—The wicked endeavour to kill the soul by sin, as well as the body. W. Great difficulties entangle the psalmist: Christ descends into hell. M.

VER. 8. *Waves*. Of afflictions. Christ bore our iniquities. H.

VER. 9. *Delivered up, to prison*. Bert.—The disciples abandoned our Saviour, S. Peter, with a curse, denied that he ever knew him, (Mark xiv. 71. H.) and Judas betrayed him. It is not so easy to explain this of the captives in general, though it might refer to the psalmist. C.—At Babylon the Israelites were not imprisoned, but left to multiply. Jer. xxix. 5. Bert.

VER. 10. *Poverty*. Or "affliction." Sym.—*To thee*, for aid, (Psal. xxvii. 2,) or to implore pardon for sinners. Thus Jesus prayed for us on the cross, (C) with his hands stretched out ready to receive the penitent. H.

VER. 11. *Physicians*. S. Jer. "will the giants rise again?" H.—These were heroes of great renown. C.—But they were consigned to hell, whence there was no redemption. Job xxi. 5; Prov. ix. The author insinuates that if the true adorers be cut off, God's eternal glory will be diminished. H.—This argument is often pressed. Isa. xxxviii., Psal. cxm.—*Stipium*. H.) designates physicians, as well as giants. Gen. i. 2, and 2 Par. xvi. 12. The Talmud sentences "the best of them to hell." Ananias.—Their power does not extend to the dead. Bert.—The psalmist prays to be preserved from death, not expecting to be raised again miraculously. W.—Yet Christ contemplates his future glorious resurrection. H.

VER. 13. *Of, &c.* Sept. "forgotten land." *Securus latet et longa obli-*

15 Lord, why castest thou off my prayer : why turnest thou away thy face from me ?

16 I am poor, and in labours from my youth : and being exalted, have been humbled and troubled.

17 Thy wrath hath come upon me : and thy terrors have troubled me.

18 They have come round about me like water all the day : they have compassed me about together.

19 Friend and neighbour thou hast put far from me : and my acquaintance, because of misery.

PSALM LXXXVIII.

MISERICORDIAS DOMINI.

The perpetuity of the Church of Christ, in consequence of the promises of God : which notwithstanding, God permits her to suffer sometimes most grievous afflictions.

1 Of understanding, for Ethan, the Ezrahite.

2 **T**HE mercies of the Lord I will sing for ever.

I will show forth thy truth with my mouth to generation and generation.

3 For thou hast said : Mercy shall be built up for ever in the heavens : thy truth shall be prepared in them.

4 I have made a covenant with my elect : I have sworn to David my servant : 5 Thy seed will I settle for ever.

And I will build up thy throne unto generation and generation.

6 The heavens shall confess thy wonders, O Lord : and thy truth in the church of the saints.

7 For who in the clouds can be compared to the Lord : or who among the sons of God shall be like to God ?

8 God, who is glorified in the assembly of the saints : great and terrible above all them that are about him.

9 O Lord God of hosts, who is like to thee ? thou art mighty, O Lord, and thy truth is round about thee.

• 2 Kings vii 19 — Gen. i 2.

10 Thou rulest the power of the sea : and appeasest the motion of the waves thereof.

11 Thou hast humbled the proud one, as one that is slain : with the arm of thy strength thou hast scattered thy enemies.

12 Thine are the heavens, and thine is the earth : the world and the fulness thereof thou hast founded : 13 the north and the sea thou hast created.

Thabor and Hermon shall rejoice in thy name : 14 thy arm is with might.

Let thy hand be strengthened, and thy right hand be exalted : 15 justice and judgment are the preparation of thy throne.

Mercy and truth shall go before thy face : 16 blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance : 17 and in thy name they shall rejoice all the day, and in thy justice they shall be exalted.

18 For thou art the glory of their strength : and in thy good pleasure shall our horn be exalted.

19 For our protection is of the Lord, and of our King the holy one of Israel.

20 Then thou spakest in a vision to thy saints, and saidst : I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21 I have found David, my servant : with my holy oil I have anointed him.

22 For my hand shall help him : and my arm shall strengthen him.

23 The enemy shall have no advantage over him : nor the son of iniquity have power to hurt him.

24 And I will cut down his enemies before his face, and them that hate him I will put to flight.

• 1 Kings xxi 1, and 12 ; Acts xiii 22

Psalmist. *Æn. 6. C.*—When dead, I shall not be able to sound forth thy praises before men : much less soul, those do it who are confined to the regions of darknesses. *W.*

VER. 15. Prayer. Some copies of the Sept. read "soul," with the Heb., &c. *Æ.*—Why dost thou neglect to grant my request, which I urge with all the earnestness of my soul ? *H.*—I shall relate to Jesus in the garden. *C.*—His prayer prevails, or is presented early. *M.* and with the truest fervour to the Lord, who moves us to pray. *H.*

VER. 16. Exalted. On the cross, or arrived at the years of manhood. (*Bert.* *W.* I have experienced the greatest contraries—David was brought up in poverty, I like our Saviour, and the exaltation of both was attended with trials. *Bert.* The life of Christ was a continual martyrdom. *M.*—He had an his sufferings in view from his first conception.

VER. 17. Troubled me. The enemy has laid waste the country. This agrees with Christ in his agony. *C.*—Unhappy the sinner upon whom the wrath of God remains, John i. 34, and does not merely come, lit. pass, trans-
cend. *Bert.*

VER. 19. Misery. Heb. "darkness." Thou hast permitted my friends to abandon me, and hast exposed me to disgrace. *C.*—They were afraid lest they might be involved in my calamities, (*M.* if they appeared in my defence (*H.*) or seemed to know me. *D.*

PSAL. LXXXVIII. VER. 1. Ezrahite. Sept., &c. "Israelite," as in the former psalm. After he had detailed the promises of God, (*ver. 39. C.*) David might write it in the person (*H.* of Ethan, or Idithan. 1 Par. xxi., and 3 Kings iv 31. *W.*—Most of the Fathers explain it of Christ's kingdom. See Psal. cxxxi. 1, Jer. xxxi 17. *C.*—The sceptre or administration of affairs was to continue in the tribe of Juda till his coming, as it really did, though kings were not always at the head of the people. *Bert.*

VER. 2. The. Sept. and Houbig. "Thy mercies, Lord."—*Truth.* Notwithstanding our distress, I know thou wilt perform thy promises. *C.*

VER. 3. For thou. Heb. "I." Yet S. Jerom agrees with the Sept., (*Bert.*) though he is quoted by Calmet as conformable with Aquila, &c. *Dix.* Heaven and earth shall pass away sooner than God's word. *H.*—*Truth.* I will perform what I have promised to thee. *M.*—The apostles, represented by the heavens, have, by their preaching, established the Church for ever. *W.*—*In them,* is not in the Sept., S. Aug., &c. *C.*

VER. 4. Elect. Abraham, and the whole body of the people to whom the

Messias had been promised. David was assured that he should spring from his family. *Ver. 52. C.*

VER. 5. Generation. David's posterity occupied the throne for a long time (*H.*) and subsisted till the coming of Christ, so that if any conqueror of that family had then appeared, the Jews would not have hesitated to admit that the prediction was fulfilled. It is their misfortune to understand the text in this sense, whereas God spoke of the spiritual kingdom of his Son, which is to be perpetual. They can never answer the argument which the Fathers urged in the 4th century, and which has attained fresh strength from the longer duration of misery under which the royal family of David has been depressed.

VER. 6. Saints. These alone, (*H.*) the heavens or angels, worthily proclaim thy praises. *H.* Preachers announce the same in the Church, (*S. Aug.*) "the communion of saints," as none are found out of her society. *H.*

VER. 7. Sons. Angels (*C.*) to God the Son.

VER. 9. Truth. He often praises this attribute, as if to excuse himself for asking why God had debased the throne of David. *C.*

VER. 10. Power. Heb. "pride." Thou canst raise a storm, or restore a calm. *C.*

VER. 11. Proud one. Heb. *Reb.* Egypt or Pharaoh. *Psal. lxxvi. 4 ; Isa. li 9. C.*—He alludes to the plagues inflicted on the Egyptians, &c. *W.*

VER. 13. Sea. Heb. "the right," (*C.*) which here denotes the south, (*Psalm. cv 3. M.*) as *Hermon* may do the east, (*D.*) with reference to *Thabor*, which lies to the west, though this seems unusual. *C. Bert.*

VER. 15. Preparation. Heb. "basis." *Face.* Like guards. *M.*—He extols the mercy, and still more the fidelity, of God. *C.*

VER. 16. Jubilation. Heb. "how to sound the trumpet," which was the office of priests. They marched near the ark, as it were under the eyes of God. *C.*

VER. 19. Israel. The Lord our king (1 Kings viii. 7) will protect us, (*H.*) or He will defend our king David, and his posterity, as he then promised to him, *ver. 5, 20.* These verses may be thus connected, as the psalmist had been led to praise the wonderful works of God, and now returns to his promises. *Bert.*

VER. 20. Then, may relate to a distant time, when God chose Israel. *M.*—*Saints.* Heb. "merciful ones." Samuel, or Nathan. Sept., Arab., &c., have "sons." The rest read, "saints." *S. Jer.* *People.* As Moses had written Deut. xvii. 15. *C.*—Thus regards David, as a figure of the Messias, (*Luke i. 32, Ezech. xxxiv. 23. Bert.*) in whom it was more fully verified. 2 Kings v. ; Acts xiii. 22. *W.*

25 And my truth and my mercy *shall be* with him : and in my name shall his horn be exalted.

26 And I will set his hand in the sea ; and his right hand in the rivers.

27 He shall cry out to me : Thou art my Father : my God, and the support of my salvation.

28 And I will make him my first-born, high above the kings of the earth.

29 I will keep my mercy for him for ever : and my covenant faithful to him.

30 And I will make his seed to endure for evermore : and his throne as the days of heaven :

31 And if his children forsake my law, and walk not in my judgments :

32 If they profane my justices, and keep not my commandments :

33 I will visit their iniquities with a rod : and their sins with stripes.

34 But my mercy I will not take away from him : nor will I suffer my truth to fail.

35 Neither will I profane my covenant : and the words that proceed from my mouth I will not make void.

36 Once have I sworn by my holiness : I will not lie unto David : 37 his seed shall endure for ever.

38 "And his throne as the sun before me : and as the moon perfect for ever, and a faithful witness in heaven.

39 But thou hast rejected and despised : thou hast been angry with thy anointed.

40 Thou hast overthrown the covenant of thy servant : thou hast profaned his sanctuary on the earth.

a 2 Kings vii. 16.

VER. 26. *Rivers.* Of his kingdom there shall be no end. Luke i. 33 ; Zac. ix. 10. H.—Every nation shall adore Him.

VER. 27. *Father.* We never find that David used this title (D) ; but Christ did frequently, inasmuch that the Jews were convinced that he claimed the Divine nature : though, as man, he called God his support. Bert. Isa. lxv. 16.

VER. 28. *First-born.* Or favourite. Exod. ix. 22, and Jer. xxxi. 9. What king could be preferred to David for piety, riches, &c. ? Yet he was only a feeble type of our Saviour, who surpasses all kings, as much as the reality does a shadow. C. Col. i. 15 ; Rom. viii. 29, Apoc. i. 5. Bert.—*Holy.* Heb. *attem*, which is one of the titles of God, and belongs to Christ, (H) who is *King of kings*, and *heir of all*. Heb. i. M.

VER. 30. *Heaven.* This can only be verified in Christ, who rules over all, and gives power to his Church unto the end.

VER. 31. *And if.* God foresaw the prevarications of the Israelites and Christians : but he speaks this to show their free-will and that he would treat them as children, (Bert.), and not with the utmost severity, (C.) unless they proved obstinate. 2 Kings vii. 14. H.

VER. 34. *From him.* David. Many ancient psalters read, "from them." C.—God, by degrees, punished the Jews, by depriving them of their kings ; though the family of David was preserved, and some share of power remained till Christ's coming. Bert.

VER. 36. *Holiness.* Or by myself, having nothing greater. Heb. vi. 13. C.—*I will not.* Lit. "if I lie," which is a Heb. idiom, (Bert.), implying as much. W.—I have sworn irreversibly, once for all. M.

VER. 38. *Witness.* Which may refer to the throne, or to the sun, (C.) or to the rainbow. Bert. D.—As long as the stars subsist, so long shall his throne be established. C.—The Church shines like the sun, and is easily known. Bert.—God, (Euseb.), or Christ, attests the promises. S. Jer. Isa. lv. 4, Apoc. i. 5.—The rainbow was assigned as a memorial that the world should no more be drowned. Gen. ix.

VER. 39. *Rejected.* In all kingdoms there are some interruptions, and God did not fail in his promises. He still maintained the sceptre in Judah, though not with the same splendour at all times. Bert.—*Angry.* Or lit. "hast deferred." *Distulisti.* H.—The Israelites ardently wished for the coming of the Messiah. The psalmist here contrasts the present forlorn condition of the people with the preceding promises, and bewails the fate of Sedecias, who was slain at a distance from home. *Distulisti.* See Psal. lxxvii. 21, and 62. C. Thou hast been angry with thy Christ, (king Sedecias,) and even with our Redeemer, in some sense, (C.) as he was treated thus in consequence of the sins of mankind. Euseb., &c.—The promises were not fulfilled in David, that we may look further. Solomon seemed to answer all his expectations. But he fell, and God had not him but Christ in view.—*Anointed.* Thou hast despised us, and delayed the coming of the Messiah.

41 Thou hast broken down all his hedges ; thou hast made his strength fear.

42 All that pass by the way have robbed him : he is become a reproach to his neighbours.

43 Thou hast set up the right hand of them that oppress him : thou hast made all his enemies to rejoice.

44 Thou hast turned away the help of his sword : and hast not assisted him in battle.

45 Thou hast made his purification to cease : and thou hast cast his throne down to the ground.

46 Thou hast shortened the days of his time : thou hast covered him with confusion.

47 How long, O Lord, turnest thou away unto the end ? shall thy anger burn like fire ?

48 Remember what my substance is : for hast thou made all the children of men in vain ?

49 Who is the man that shall live, and not see death : that shall deliver his soul from the hand of hell ?

50 Lord, where are thy ancient mercies, according to "what thou didst swear to David in thy truth ?

51 Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations :

52 Wherewith thy enemies have reproached, O Lord ; wherewith they have reproached the change of thy anointed

53 Blessed be the Lord for evermore. So be it, so be it.

PSALM LXXXIX.

DOMINE REFUGIUM.

A prayer for the mercy of God : recounting the shortness and miseries of the days of man.

b 2 Kings vii. 11.

He expostulates with love and confidence, (Bert.), and comforts himself with the thought that the coming of the Messiah is only delayed. W.

VER. 40. *Overthrown the covenant,* &c. All this seems to relate to the time of the captivity of Babylon, in w. c., for the sins of the people and their princes, God seemed to have set aside for a while the covenant he had made with David. C.—Yet he did not in effect. Ver. 39. H.—*Sanctuary.* The temple, (Theod.), or, according to the Heb., "the diadem," by which the king was "set apart" from the common people, and rendered sacred. Psal. cxxxiii. 18. Bert.

VER. 41. *Fear.* All his forts can afford no refuge. The country is like an abandoned vineyard. The Assyrians and Chaldees have ruined it, and the neighbouring nations of Samaria and Elam take possession of it. C.

VER. 46. *Times.* Heb., &c., "youth." S. Jer. H.—Joachim was only seven years old when he came to the throne, which he occupied three months. Ambros.

VER. 47. *How long.* Here the third part, or the prayer of the psalmist, begins. C.—*Away.* Another interrogation might then commence, "shall it be unto the end ?" H.—In this prayer he foretells that God will regard our weakness, and preserve his Church. W.

VER. 48. *Remember what.* Heb. *ani*, "I." As this seems odd, Houbigan substitutes *admi*, "Lord." Bert.—*Substance is.* That Christ will assume our nature, (S. Aug. de Civ. Dei, xvi. 9, 11,) or "how long I shall live." Mont.—Even the word "passes" like a shadow. 1 Cor. vi. Amama.—"Be mindful of me from the depths : else why hast thou in vain created the sons of men ?" S. Jer. H.—*In vain.* To spend their days in misery ? or rather, "are not all created subject to vanity ?" If thou do not succour us, we shall presently perish, and who will glorify thy name on earth ? Psal. cxliii. 4. C.

VER. 50. *David.* He was a man according to thy own heart, and thy promises to him were absolute.

VER. 51. *Nations.* Who continually insult us, and blaspheme thy name. H.—This fills me with the most poignant grief. C.—*Which,* &c. Aquila and S. Jer. "For I have carried in my bosom all the iniquities of peoples."

VER. 52. *Wherewith.* Or "because," *quod.* H.—*Change.* Heb. also, "the supplanting or retarment." Why does not your Messiah come ? How are your kings fallen ! though God had promised them an eternal kingdom ! Boast no more of his power or veracity. This impious language disturbs me. C.—They deride the ignominious life of the Messiah. Euseb.

VER. 53. *So be it.* Some suppose that these words were added by the collector of the psalms into five books. C.—Here the third ends. H.—The psalmist loses not hope under adversity. Bert.—He begins and finishes with God's praises. C.—We beg that all may praise thee, O Lord. W.—This is the only reply which he makes to the sarcasms of infidels, being convinced of God's providence. C.

PSAL. LXXXIX. VER. 1. *God.* This characterizes the Jewish legislator

1 A prayer of Moses, the man of God.

LORD, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world were formed; from eternity and to eternity thou art God.

3 Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight are as yesterday, which is past.

And as a watch in the night, 5 things that are counted nothing, shall their years be.

6 In the morning *man* shall grow up like grass, in the morning he shall flourish and pass away: in the evening he shall fall, grow dry and wither.

7 For in thy wrath we have fainted away: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9 For all our days are spent; and in thy wrath we have fainted away.

Our years shall be considered as a spider: 10 *the days of our years in them are threescore and ten years.

But if in the strong *they be* fourscore years: and what is more of them, is labour and sorrow.

For mildness is come upon us: and we shall be corrected.

11 Who knoweth the power of thy anger, and for thy fear 12 can number thy wrath?

* Eccl. xxi. 8.

Bert. Deut. xxxii. 1. D.—The life of man was longer in the days of Moses than seventy or eighty years. Bell. Ver. 10.—Moses cannot be the author of the 94th and 95th Psalms. W.—In Psal. xxviii. 8, *Samuel* is mentioned, and it is not necessary to have recourse to the prophetic spirit. One of the descendants of Moses, during the captivity, may have been the author, (C) or David may have predicted that event. H.

VER. 2. *Formed.* Heb. "brought forth," Job xxxviii. 3. C.—Here Origen improperly concluded the sentence. S. Jer. Ep. ad Cypr. God, is not in Sept., Syr., or ancient Latin psalters. C.—*Al* signifies both *God* and *not*, and seems to be twice explained in the Vulg., as Heb. omits *not*, ver. 3. H.

VER. 3. *Turn not man away, &c.* Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee. Ch.—God wills not the death of the sinner. W.

VER. 4. *For, &c.* This thought naturally tends to convert the sinner.—*Watch.* Consisting of three hours, (Bert.) which were of unequal length, according to the seasons. C.—A thousand years seem not so long to God. H.—What then must be the short life of man? See Job vi. 8. C.

VER. 5. *Their years be.* Heb. "thou strikest," (C.) or "inadatest them: they are a dream." But our version is accurate. Bert.

VER. 6. *Fall.* Heb. "it is cut down and dries." The heat of the climate caused the flowers to decay very soon. Isa. xl. 6. Man's youth touches on old age. C.—The present moment is all we can call our own. Bert.

VER. 8. *Life.* Lit. "age." Thou clearly discernest all our proceedings. H.—Man is condemned for Adam's sin. The Israelites who were fit for arms, and gave way to murmuring, were sentenced to die in the desert. He may allude to this event. Bert.—Heb. may signify also, "our hidden things," or "youth," (C.) "or mistakes," (Houbig.) or "negligences." S. Jer.—From these we should always pray to be delivered. Psal. xxiv. 7. H.—Sin occasions the shortness of life, (W.) as man was created to be immortal. H.—Before the deluge men lived indeed longer. M.

VER. 9. *As a spider.* As frail and weak as a spider's web, and miserable within, whilst, like a spider, we spend our bows in weaving webs to catch flies. Ch.—*Meditabuntur* is here used in a passive sense. T.—Heb. "we have spent our years like one speaking a word." S. Jer.—When he has done the work there is no more; so their memory has perished with a sound. Psal. ix. 8. H.

VER. 10. *In them.* Years, (C.) "in the world," (Chal. "altogether") *days.* This was the usual term of man's life in David's time (H.) and about the captivity, when this was written. Many lived above one hundred years when Moses wrote. C.—Yet this proves nothing as there are still instances of equal longevity, though it is true that people in general seldom live above seventy or eighty, or if they do their days are a burden to them. He probably here alludes to those warriors who were cut off in the wilderness, few of whom would survive eighty. Bert. C.—*Strong.* Sept. "in dominion." But here it means in a vigorous constitution. Bert.—Princes live no longer than others. Heb. and Vulg. may

So make thy right hand known: and men learned in heart in wisdom.

13 Return, O Lord, how long? and be entreated in favour of thy servants.

14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

16 Look upon thy servants and upon their works: and direct their children.

17 And let the brightness of the Lord, our God, be upon us: and direct thou the works of our hands over us: yea, the work of our hands do thou direct.

PSALM XC.

QUI HABITAT.

The just is secure under the protection of God.

1 The praise of a canticle for David.

HE that dwelleth in the aid of the Most High, shall abide under the protection of the God of Jacob.

2 He shall say to the Lord: Thou art my protector and my refuge: my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters: and from the sharp word.

4 He will overshadow thee with his shoulders: and under his wings thou shalt trust.

5 His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night

6 Of the arrow that flieth in the day, of the business that walketh about in the dark: of invasion, or of the noon-day devil.

be "the prime, or most of them," as even a great part of the time before seventy, as well as after, (H.) is usually spent in misery. Gen. xlvii. 9. C.—*Mildness* God's mildness corrects us; inasmuch as he deals kindly with us, in shortening the days of this in servable life; and so weaning our affections from all its transitory enjoyments, and teaching us true wisdom. Ch.—Heb. "we pass quickly and fly away," (S. Jer.) like birds of passage, (C.) or "it is cut down soon," (Mont.) "in silence," (Drusus.), *tactique senescunt annis.* H.—*Corrected.* (*corripimur*.) or "hurried away." Genes.—But this is not the sense of the Sept. Amama.—"We grow tired." Houbig.

VER. 12. *Thy right hand.* Your Messiah, to liberate and instruct us. S. Aug.—"Make us know how to number our days thus, and we shall come to thee with a wise heart." S. Jer. Eccl. vii. 40. H.

VER. 17. *Yea, the work.* Each in particular. Sept. Rom., &c., omit this sentence.

PSAL. XC. VER. 1. *David.* Sept. add, "it has no title in Heb."—Some suppose that Moses composed it when he led the Israelites out of Egypt, or in the wilderness; while others think that it is the work of David under some imminent danger. The Fathers apply it to Jesus Christ.—*And.* Heb. "secret place."—*Oj* heaven, is not in Heb. *asadi*, which means, (H.) "the almighty, self-sufficient, or destroying God." C.—We must keep close to God by mental prayer, if we would enjoy the Divine protection. S. Greg. Mor. vii. 7. Bert.

VER. 3. *Delivered me.* Heb. and Sept. "shall deliver thee." Yet the Alex copy has *me*. H.—The psalmist addresses his own soul. Bert.—*Word, verbo* we sometimes find "sword," printed by mistake. Heb. *dobor*, signifies "word, thing, pestilence," &c. H.—The devil employs human respect to draw many into his nets. S. Aug. Bert.

VER. 4. *With.* Sept. "upon." S. Aug. "between," as the Lord carried Israel. Deut. xxxii. 11. C.—Heb. "he will cover thee with his feathers," (H.) like an eagle. M.

VER. 5. *Shield.* God's fidelity, or word, affords the best protection. Prov. xxx. 5. C.—Having the spirit of faith, a man is secure. But he whose heart is hardened, (Bert.) is covered with the buckler of God's affliction, (Lam. iii. 61. H.) wounds every thing, and seems bewitched with self-love. Gal. i. Bert.

VER. 6. *Day.* Neither open attacks nor unforeseen accidents prevail. C.—*Business.* Heb. *dobor*, "thing," ver. 3, "the pestilence." S. Jer. H.—*Invasion* Sept. and our Italic have, "ruin"—S. Jer. after Aquila, "from the bite of him who rageth, *δρακονιστος*, at noon." *Kotob*, (H.) according to an ancient tradition of the Jews, denotes one of the bolder devils, who attacks in open day, and seeks no aid from nocturnal craft. Genes.—Thou shalt fear no danger of the day or night, (Belar.) nor any which disturb the life of man. Scalig. Ep. i. p. (5.—This author mistakes when he supposes that *Kotob* is rendered *devil*. Amama.—He might also ask how the Chal., Aquila, and Symmachus came to discover that the *devil* is here mentioned as well as the *Sept*? Bert.—These seem to have read *usod*, "and the devil," instead of *usud*, "from destruction which ravages."

7 A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh to thee.

8 But thou shalt consider with thy eyes: and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope: thou hast made the Most High thy refuge.

10 There shall no evil come to thee: nor shall the scourge come near thy dwelling.

11 For he hath given his angels charge over thee: to keep thee in all thy ways.

12 In their hands they shall bear thee up: lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk: and thou shalt trample under foot the lion and the dragon.

14 Because he hoped in me, I will deliver him: I will protect him, because he hath known my name.

15 He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.

16 I will fill him with length of days; and I will show him my salvation.

PSALM XCI.

BONUM EST CONFITERI.

God is to be praised for his wondrous works.

1 A psalm of a canticle on the sabbath day.

2 **I**T is good to give praise to the Lord: and to sing to thy name, O Most High.

— Matt. iv. 29, Luke iv. 40.

(Amama,) *vastabit*. Mont. H.—But allowing that the Sept., &c., are accurate, what is meant by this devil? St. Peter seems to explain the idea, when he exhorts us to *sobriety*. 1 Pet. v. 8. Bert.—Violent temptations of sloth, (S. Athan.) or impurity, (Theod.) or the persecutions against the faithful, may be meant.—*Neon-day*. Grotius explains this of the heat of the sun, which is very dangerous to travellers in Palestine. C.

VER. 7. *Fall*. Or “attack, . . . but shall not come nigh to thee.” Euseb. C.—How great soever may be the number of thy adversaries, they shall not be able to do thee any harm. They shall fall at thy feet, and their dart shall not reach thee. H.—More forsake God in prosperity than under adversity. W.

VER. 9. *Because*. Saying, *Thou, &c.* W. VER. 1. C.—*High*. Heb. *Alim* is a title of God, (C) not the adjective to refuge, (Bert.) as Chal. Aquila, &c., have taken it. “Thou hast placed thy dwelling most high” so that *there*, &c., ver. 10. It is evident that the following promises relate not to the Lord, C., but to the just man. Prot. “because thou hast made the Lord, *which* is my refuge, even the Most High thy habitation.” This transposition is not authorized by the text. H.

VER. 10. *Scourge*. Aquila has *Asōn*, “the leprosy,” (C) or any stroke of distress. H. What the saints have suffered were not real evils, and they will be amply rewarded in heaven. They never complain, having God with them, (C. Ver. 15. H.) and his holy angels. M.

VER. 11. *Angels*. Many seem to be assigned to the just, to whom S. Hil., &c., would restrain this privilege. But it is more generally believed that each person has an angel guardian. This was the opinion even of the pagans. Porphyry. Ap. 2. S. Clem. Strom. 3. C.—*To keep*. Instead of this, the tempter substituted *ind*, (Matt. iv. 6,) finding it would not answer his purpose, (H) and showed that the question was about waking, and not about precipitating oneself. S. Bern. Ser. 15, p. 90. God has highly favoured man, by intrusting him to the care of these sublime ministers of his court, (S. Bern.) and surely it is lawful for us to implore their assistance, as we may apply to our fellow creatures for redress in our temporal necessities. To refuse to do so, on the plea that we expect aid immediately from God, would be going contrary to his appointment. Else why has God given them for our guardians, since He could have done all without them? In vain is it objected that this invocation is a religious worship. It may be so, yet it is because they are blessed, and help us to obtain salvation. But we only receive from them the gifts of God. Bert.

VER. 13. *Asp*. Which kills in eight hours time at furthest, making the blood vomited.—*Basilisk*. “The little king” of serpents. C. Heb. *asēl* means a lion in Job, (Bert.) and *pothox*, “an asp,” (C.) or *basilisk*. Bochart.—*Dragon*. Crocodile. C.—The most noxious animals, both of sea and land, shall prove quite harmless to the true servants of God, when he intends to prove the truth of his religion, as he did in the cases of Daniel, and of the disciples of Christ. Mark xvi. If they be suffered to kill the saints here, it is in order that they may be glorified in heaven ver. 15. H.—The devil is styled an asp, &c. Bert.—He sometimes attacks the Church by craft, and at other times by open violence. But she remains secure, (S. Aug.) and her children can only be preserved by continuing in her bosom.

3 To show forth thy mercy in the morning, and thy truth in the night.

4 Upon an instrument of ten strings, upon the psaltery: with a canticle, upon the harp.

5 For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

6 O Lord, how great are thy works! thy thoughts are exceedingly deep.

7 The senseless man shall not know: nor will the fool understand these things.

8 When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

That they may perish for ever and ever: 9 but thou, O Lord, art Most High for evermore.

10 For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

11 But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

12 My eye also hath looked down upon my enemies and my ear shall hear of the downfall of the malignant that rise up against me.

13 The just shall flourish like the palm-tree: he shall grow up like the cedar of Libanus.

14 They that are planted in the house of the Lord, shall flourish in the courts of the house of our God.

15 They shall still increase in a fruitful old age: and shall be well treated, 16 that they may show,

VER. 15. *Tribulation*. The just are not exempt from it. C.—*Glorify* &c. with eternal salvation.

VER. 16. *Days*. Eternity alone can satisfy the heart. *Salvation*. Or Jesus, who promises to manifest himself, John xiv. 21, 25. Bert.—Abraham saw him afar off, Simeon at hand. John viii. 56, Luke ii. 30. God insures the just a long life in this world, and an eternal one in the next. C.

PSAL. XCI. VER. 1. *Day*. The Jews say that Adam sung this at his creation, (Chal.) or that it refers to the reign of the Messias, which shall last one thousand years after this world is ended. Kimchi.—Others think it is a thanksgiving after the defeat of Sennacherib, (Ven. Bede.) or Absalom. Ferrand.—It might be sung by the sons of Moses, who expected to be shortly delivered from Babylon, (C.) or by the people on the sabbath, (Bert.) though many of the Fathers think that this word denotes “the repose” of the life to come. The occasion or author of this psalm cannot be clearly ascertained. C.

VER. 2. *Praise*. Lit. “to confess,” (H.) as we must be free from sin before we can worthily proclaim God’s praises. Euseb. S. Jer.—But here *to confess* means to praise, (C.) or give thanks. W.

VER. 3. *Night*. Of adversity, and at all times, (Bert.) as well as in prosperity. W.—Morning and evening prayer must not be neglected. 11—These times were particularly pointed out. Psal. liv. 18.

VER. 4. *Strings, upon*. Heb. “on the assur, and on the nobol, on the egion with the conur.” Yet the ten-stringed instrument seems to have been the same with the psaltery, or *nobol*. H.—Bellarmin thinks *and* is redundant, and was not in the copies of the Sept., or it is only explanatory, as we know that the psaltery had ten strings. Psal. xxxii. 2, and cxlvi. 9. M.

VER. 6. *Deep*. We cannot easily explain thy ways, (M) in exalting some, and depressing thy people. C. Rom. xi. 33.

VER. 7. *Things*. Pretended sages hence take occasion to blaspheme *whatsoever things they know not*. Jude 10. The wise adore God in silence, (H.) and confess that the misery of the just here proves a future life, while the wicked prosper, to be more tormented. Euseb. M.

VER. 8. *Appar*. Heb. “flourish.” Still they are but *as grass*, (H.) short-lived, and of small utility. The just resembles the palm-tree, ver. 13. C.

VER. 10. *Enemies*. The Babylonians, (C.) or all the wicked at the last day. Bert.—This shows God’s power, and insures the exaltation of the just. M.

VER. 11. *Mercy*. Heb. and some copies of the Sept. have “oil,” an emblem of mercy. Prov. xxi. 20.—Bert. “I shall be anointed with fresh oil.”—Prot. “My old age shall be like a verdant olive,” Houbig. Sym.

VER. 12. *Me*. I shall live to hear of the vengeance which God will take. Psal. cxi. 9. C.

VER. 13. *Palm-tree*. Sept. *phoinē*, means also a “Phœnician, or the phoenix” bird, of which the ancients have said so much, Job xxix. 13. (C.) and of which Tertullian, (de Res. 13,) and S. Ambrose, (de fid. Res.) seem to understand this passage. Amama.—but it must be explained in the sense of the Vulg., as the Heb. *Thomor* evinceth. C.

VER. 16. *Well treated*. Or affected. W.—*Bene patientes*, ἐπαθεῖντες flourishing, (Grot.) tranquil, (S. Aug.) or in a prosperous condition. Bert.

That the Lord, our God, is righteous, and there is no iniquity in him.

PSALM XCII

DOMINUS REGNAVIT.

The glory and stability of the kingdom; that is, of the Church of Christ.

Praise in the way of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

THE Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, and hath girded himself.

For he hath established the world which shall not be moved.

2 Thy throne is prepared from of old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, 4 with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

PSALM XCIII.

DEUS ULTIONUM.

God shall judge and punish the oppressors of his people.

A psalm for David himself, on the fourth day of the week.

THE Lord is the God, to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up thyself, thou that judgest the earth, render a reward to the proud.

3 How long shall sinners, O Lord, how long shall sinners glory?

4 Shall they utter, and speak iniquity: shall all speak who work injustice?

5 Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 They have slain the widow and the stranger: and they have murdered the fatherless.

7 And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Understand, ye senseless among the people: and you fools, be wise at last.

9 He that planteth the ear, shall he not hear? or he that formed the eye, doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 The Lord knoweth the thoughts of men, that they are vain.

12 Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13 That thou mayest give him rest from the evil days till a pit be dug for the wicked.

14 For the Lord will not cast off his people: neither will he forsake his own inheritance.

15 Until justice be turned into judgment: and they that are near it, are all the upright in heart.

16 Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

17 Unless the Lord had been my helper: my soul had almost dwelt in hell.

18 If I said: My foot is moved: thy mercy, O Lord, assisted me.

19 According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

Erasmus to show the utility of consulting the originals, informs us what a multiplicity of authors he consulted in vain to know the import of this word. Amama. "They shall be fat and covered with leaves," (S. Jer.) alluding to the aforeaid comparison.

VER. 10. *In him.* The general judgment will set this in the clearest light at present the ways of Providence may be mysterious. Ver. 6. H.

PSAL. XCII. VER. 1. *Founded.* Sept. "in abited." This title occurs not in Heb. Theodoret, nor are the copies of the Sept. uniform, which shows that it is a later insertion, intimating perhaps that it was sung on Friday, when the works of the creation were completed, (Bert.) and the world redeemed. W.—It seems to refer to the translation of the ark, (Muis. 1 Par. xvi. 30, and the establishment of the Church, the house of God, though the universe may be so styled, (Bert.) or it speaks of the return from captivity, (Ven. Lede.) as well as the preaching and following psalms.—*Himself.* As if to perform some great work, the liberation of his people from the captivity of Babylon, and of the devil, (C.) or to create the world. Bert.—*Established.* "Weighed." Heavily—*Moved,* or disturbed in the order established by Him. H.

VER. 2. *Of old.* Lit. "that time," *ex tunc* (W.) alluding to some distant period. Isa. xvi. 13. C.

VER. 3. *Floods.* The apostles, (Euseb. S. Aug.) or persecutors. W.—*Waves.* His sentence is not in the Rom. Sept., &c. C.—But it is in the Alex. and And. lit. Storms and tides fill all with awe and as omens. C.—The motion of waters, when they were first confined to their channels, and the persecutions of the Church and rebellious against God, are described. M.

VER. 4. *On high.* In heaven, more to be admired than all the phenomena of nature, and more powerful than all the vast armies of the Babylonians. Isa. xl. 5. C.

VER. 5. *Credible.* S. Jer. "faithful"—Prov. "very sure." H.—A person must shut his eyes not to see the prophecies fulfilled concerning Christ and his Church. Euseb.—The majesty of God should strike us with a holy fear, and teach us to observe his commandments, and to behave with the utmost respect in his house, (C.) which is the whole world, or the society of the faithful. Bert. Articles of faith are perfectly credible to those whose hearts are moved by grace, (W.) though they cannot be understood. H.

PSAL. XCIII. VER. 1. *Himself.* This intimates that he was inspired to write.—*Week.* Wednesday, on which day Judas sold our Saviour, and his punishment is here foretold. W.—The title is not in Heb., and has been added since the times of the Sept. Theod.—It refers to the persecutions of David, (Jams.) or to the captives, (C.) or it contains an important instruction on Providence and

on the judgment which Christ will pronounce. Bert. *Freely.* Heb. "Lord God of vengeance. God of vengeance, shine forth." H.—This agrees better with the sequel. To appear or act freely have the same meaning. Bert.

VER. 6. *Fatherless.* Sept. place this after *widow*, and have here the stranger, or "proselyte" (H.) including those who were circumcised, or had only renounced idolatry. Jeremias and Ezechiel describe the cruelty of the Chaldees. C.

VER. 7. *Of Jacob.* A wretched people in captivity. This is spoken insultingly. He knows not, or cannot understand, their distress. Psal. xiii. 1; and cxli. 6. C.—The violence and cruelty of infidels are reprobated.

VER. 8. *Fools.* Who talk in this manner, (H.) whether you really believe that God is thus ignorant and inactive, or you only act as if you did. Bert.

VER. 9. *Consider.* He does not say, "bath he not eyes?" lest any might attribute members to God. S. Jer.—It seems to use whom the psalmist attacks denied the interference of God in human affairs, though they allowed that he created all. H.—Hence he justly stigmatizes them as fools, and inconsistent. Bert.—It is impossible that God should be ignorant of our actions, since he knows our most secret thoughts. W.

VER. 13. *Rest from the evil days.* That thou mayest mitigate the sorrows to which he is exposed, during the short and evil days of his mortality (Ch.); or mayest protect him, while the wicked are overwhelmed. C.—The pious bear afflictions with greater resignation, (M.) meditating on the law and the Holy Scriptures, where the ways of Providence are justified.

VER. 15. *Until justice be turned into judgment, &c.* By being put in execution: which will be agreeable to all the upright in heart. Ch.—They will be round the tribunal, and sit as judges with Christ. Cyrus was a figure of the Messiah, and all his converts, or the Jews, attached themselves to him, when he punished the Babylonians. Isa. xli. 2, and liii. 11. C.

VER. 17. *Almost.* Or shortly, as the Heb. means, (Bert.) "within very little." W.—*Heil.* Heb. "salence," which is often put for the grave. 1 Kings ii. 9. C.

VER. 18. *Me.* I was no sooner in danger than I was relieved. C.

VER. 19. *Sorrows.* Heb. "afflicting thoughts." Bert.—*Soul.* Our future joy will bear proportion with the sufferings which we endure for the sake of justice. 1 Cor. xi. 13 and 2 Cor. i. 3. H.

VER. 20. *Don't the seat of iniquity stick to thee? &c.* That is, wilt thou, O God, who art always just, admit of the seat of iniquity; that is, of injustice, or unjust judges, to have any partnership with thee? Thou who framest, or enactest, labour in commandment; that is, thou who oblige us to labour with all dili-

20 Doth the seat of iniquity stick to thee, who framest about in commandment?

21 They will hunt after the soul of the just, and will condemn innocent blood.

22 But the Lord is my refuge: and my God the help of my hope.

23 And he will render them their iniquity: and in their malice he will destroy them: the Lord, our God, will destroy them.

PSALM XCIV.

VENITE EXULTEMUS.

An invitation to adore and serve God, and to hear his voice.

Praise of a canticle for David himself.

1 **C**OME, let us praise the Lord with joy: let us joyfully sing to God our Saviour.

2 Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come, let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord, our God: and we are the people of his pasture and the sheep of his hand.

* Heb. iii. 7, and iv. 7.

zeal to keep thy commandments (Ch); as faith alone is not sufficient, (W) and who art pleased that we should find therein some difficulty or repugnance of nature, that we may be the more entitled to consolation, ver. 10. H.

VER. 22. *Help.* Heb. "rock." Bert.—Sufferers force us to have recourse to God, whom few remember in the days of prosperity. S. Aug.

VER. 23. *Will destroy them.* Heb. *itsuthom*, occurs twice, to denote the certainty of the event, though the Sept., &c., omit the repetition. H. —Cyrus overturned the cruel empire of Babylon. C.

PSAL. XCIV. VER. 1. *Himself*, as David wrote it by inspiration. W. —Sept. Comp. "It is without a title in Heb." S. Paul (Heb. iv. 7) quotes it as the work of David. But this is only done incidentally, and it may have been written by the descendants of Moses, (Psalm lxxxix. C) as the apostle only says, *in David*, (H) referring to the psalter, which the common opinion attributed to him. C — This opinion, it must be owned, acquires hereby great authority. H. — as an inspired writer could not mistake; and Calmet himself, on the Epistle to the Heb., doubts not, but, as the drift of the apostle requires, he attributed this psalm to David. Bert. T. 6 — The Church adopts the version of the Roman Psalter in her office books as they were corrected by S. Pius V., and this psalm was considered as a hymn at the beginning of matins, though the Vulg. is retained in other parts. C. — *Saviour.* S. Jer. "to the rock, our Jesus." H.

VER. 2. *Come.* Earlier than usual, (M) before the day be far spent, *proexultemus*, to show our diligence in prayer, (H) and to obtain God's favour, as Achan was first at the palace of Assuerus. Esth. vi. 4. — This sentence has probably determined the Church to place it at the beginning of matins. C. — *Thanksgiving.* S. Jer. lit. "in confession." H. — The prophet exhorts us both to lament and to praise. S. Aug. Bert. — *Psalm* and music. W.

VER. 3. *Gods.* Sept. Comp. "the earth." But the best editions agree with us, and God must be acknowledged superior to all angels, &c. Some copies of the Sept., S. Aug., &c., add, "for the Lord will not cast off his people," (C) which seems to be taken from Psalm xcii. 14. Bert.

VER. 4. *Ends.* Heb. "depths." — *Are his.* This is grander, that "he be- holds," as the Rom. Psalter, Bert. Isa. xl. 15, and xlv. 18.

VER. 5. *Formed.* Like a potter, *plasmaverunt*, (S. Jer. C.) or "have laid the foundations of the dry land." S. Aug. Brev. Rom. II.

VER. 6. *And weep.* Heb. also, "bend the knee;" though this sense would seem less proper, after he had mentioned prostration. Tears of contrition and tenderness may accompany our ejaculations. Bert. — Kneeling in prayer is a posture pleasing to God. Phil. iii. W.

VER. 7. *The Lord* is not in Heb. or Sept. Bert. *The people.* Rom. Psalm, and Syriac, "his people, and the sheep of his pasture," taken from Psalm xcix. 3. C. — God is the only Shepherd who creates his sheep. Bert.

VER. 8. *To-day.* S. Paul beautifully illustrates this passage. Heb. iv. H. — He follows not two present Heb. punctuation which would join half this verse with the preceding. — *Hic.* God speaks of the Messiah according to the apostle, who attributes that *to-day* comprises all the life of man. Heb. in 7, 19. Bert. — *Harden not.* Man is the author of his own obduracy, (Theod.) which God only permits. S. Aug. C. — "We have free-will, and may resist God's grace, as we may

8 *To-day if you shall hear his voice, harden not your hearts.

9 As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me they proved me, and saw my works.

10 ^bForty years long was I offended with that generation, and I said: These always err in heart.

11 And these men have not known my ways: ^cso I swore in my wrath that they shall not enter into my rest.

PSALM XCV.

CANTATE DOMINO.

An exhortation to praise God for the coming of Christ and his kingdom.

1 A canticle for David himself, when the house was built after the captivity.

SING ye to the Lord a new canticle: sing to the Lord, all the earth.

2 Sing ye to the Lord and bless his name: show forth his salvation from day to day.

3 Declare his glory among the Gentiles: his wonders among all people.

4 For the Lord is great, and exceedingly to be praised: he is to be feared above all gods.

5 For all the gods of the Gentiles are devils: but the Lord made the heavens.

6 Praise and beauty are before him: holiness and majesty in his sanctuary.

7 Bring ye to the Lord, O ye kindreds of the Gentiles,

^b Num. xiv. 34. — ^c Heb. iv. 8.

also consent to it, and thus co-operate to our first justification. Trid. Ses. vi. 5. W.

VER. 9. *Provocation* (*irritatione*) Rom. Brev. *exacerbatione*. Heb. *moribis*, "contradiction." (S. Jer. H.) at Raphidim (Exod. xvii. 7); unless this be styled *temptation*, (*Mose*), and the former *provocation* was that at Cades. Num. xx. 13. C — The Israelites murmured frequently. But that rebellion which took place at the return of the spies, and which causes God to swear that the guilty should never enter the land of promise, seems to be chiefly meant. Num. xiv. Bert. — *Proved me*: to know by experience if I were so powerful as to work miracles; and I condescended to gratify them, (C) or I had done it already. M.

VER. 10. *Offended.* Heb. and Sept. "disgusted." Rom. Psalm, S. Aug. &c., "I was very near to" (C); ready to punish, and eye-witness of their infidelity. S. Paul. reads *ποροχθισα*, *intensus fui*, "I was against, or disgusted with," and seems to refer the *forty years* to the Jews, who saw God's works. H. — But there is a variation in the Greek copies, as some omit, *For which cause*; and Heb. iii. 10, and ver. 17, intimates that the indignation of God was roused for forty years, at intervals, as often as the people rebelled. Bert. — The apostle also plainly shows that this psalm was written long after that period, and consequently not by Moses, as the Jews would now assert. *He limiteth a certain day, saying in David: To-day, after so long a time, &c.* Heb. iv. 7. W. — *Always.* Heb. "a people of those who err in the heart are they." Mont. H.

VER. 11. *So.* Psalm Rom. and Milan, "to whom." Both occur in S. Paul, and answer the Heb. *assor*. (Bert.) *quibus*. S. Jer. — *Not.* Lit. "If they shall." The Israelites were excused from a settled abode in Canaan, on account of their repeated transgressions, particularly at Cades (Num. xiv.), and Christians, who do not continue faithful to the law of Jesus Christ, can never expect to enter heaven. Heb. iii. and iv. W.

PSAL. XCV. VER. 1. *When the house was built, &c.* Alluding to that time, and then ordered to be sung; but principally relating to the building of the Church of Christ, after our redemption from the captivity of Satan. Ch. — *Captivity.* The greater canticle of David (1 Par. xvi.) was probably divided, on that occasion, (C.) into three. This forms the second part, from ver. 23; as Psalm civ. to ver. 16, does the first. The three last verses of David's canticle (ver. 34,) occur Psalm cv. 1, 47. *New canticle.* As the blessed do, (Apoc. v. 9. and xv. 4,) and those who receive the Messiah. Isa. xlii. 10. Bert. — *Earth.* And not Judea alone. Ver. 7. Bert.

VER. 2. *Lord . . . his name.* As ver. 7 and 8. The plural and singular denote the Trinity. W. — *Show forth.* Sept. "evangelize," *bene nuntiate*. S. Aug. "Tell the glad tidings" of salvation incessantly. This preaching shall continue for ever. H.

VER. 5. *Devils.* Heb. *alilim*, "diminutive gods, (H) nothings, (C) vanities." Mont. 1 Par. — We have *idols*, as Prot. read here. These were in fact either devils, or vain imaginations of men. S. Paul says, *We know that an idol is nothing in the world.* 1 Cor. viii. 4. They cannot claim self-existence, and if the true God were not to support those creatures, the sun, &c., which have been the objects of adoration, they would presently cease to be. H.

VER. 6. *Before him.* At his disposal; whereas the idols can bestow nothing. C. — *Sanctuary*, or "sanctification." W. 1 Par. *in his place.* H.

bring ye to the Lord glory and honour: 8 bring to the Lord glory unto his name.

Bring up sacrifices, and come unto his courts: 9 adore ye the Lord in his holy court.

Let all the earth be moved at his presence. 10 Say ye among the Gentiles, the Lord hath reigned.

For he hath corrected the world, which shall not be moved: he will judge the people with justice.

11 Let the heavens rejoice, and let the earth be glad, let the sea be moved, and the fulness thereof: 12 the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice 13 before the face of the Lord, because he cometh: because he cometh to judge the earth.

He shall judge the world with justice, and the people with his truth.

PSALM XCVI.

DOMINUS REGNAVIT.

All are invited to rejoice at the glorious coming and reign of Christ.

1 For the same David, when his land was restored again to him.

THE Lord hath reigned, let the earth rejoice: let many islands be glad.

2 Clouds and darkness *are* round about him: justice and judgment *are* the establishment of his throne.

3 A fire shall go before him, and shall burn his enemies round about.

4 His lightnings have shone forth to the world: the earth saw and trembled.

5 The mountains melted like wax at the presence of the Lord: at the presence of the Lord all the earth.

6 The heavens declared his justice: and all people saw his glory.

7 *Let them be all confounded that adore graven things, and that glory in their idols.

*Adore him, all you his angels: 8 Sion heard, and was glad.

* Exod. xx. 4; Lev. xxvi. 1. Deut. v. 8.—* Heb. i. 6.

VER. 7. *Kindreds; patriæ, or families*, as it is expressed. 1 Par. xvi. H.

VER. 8. *Sacrifices*. Heb. *Minêe*, "the oblation" of flour, &c., (H.) which denotes the blessed Eucharist, and the spiritual sacrifices of prayer, &c. M.—Victims shall cease, but the *pure oblation* shall continue among the Gentiles. Mal. i. 11. Bert.—*Courts*. This shows that their conversion is predicted, since they could not otherwise come thither. C.

VER. 9. *Moved*. Heb. "in labour," (Isa. xxvi. 17. Theod. C.) or "fear ye before him, all the earth." Houbig.

VER. 10. *Reigned*. S. Bernard says, "the kingdom of Jesus is in the wood" D.—S. Justin (Dial.) accuses the Jews of retrenching ἀπὸ τοῦ ἔλεος, "from the wood," which all the Latin Fathers, except S. Jerom, acknowledge in their copies. That ancient author, being born among the Samaritans, could hardly be so ignorant of the Hebrew text, and his antagonist does not attempt to refute the charge; so that it seems probable that they were in the original, (Bert.) and since erased by the Jews from the Sept., who added them (W.) by the spirit of prophecy Tournemine.—But how came Christians to permit this to be done in their Heb., Greek, and Latin copies? The words in question may have been, therefore, a marginal gloss, which had crept into the text. Faber, Justinian, &c.—They do not occur in the parallel passage, (1 Par.) nor in the Vulg., though they be retained in the Rom. Breviary. C.—The Chaldee and Syriac, as well as all the copies of the Sept. extant and the Arab. and Ethiop. versions taken from it, and all the Greek interpreters and Fathers, (except S. Justin,) with S. Jerom, both in his versions from the Heb. and Sept., omit these words, which are found in the Rom., Gothic, and other psalters. Origen's Hexapla seem to have most enabled the Greeks to discern the interpolation, which the Latins retained longer, not having such easy access to that work. The positive testimony of S. Justin, and the Italic version used by the Latin Fathers, (Bert.) Tertullian, S. Aug., &c., (W.) seems of more weight to prove the authenticity of the words than the simple omission in the copies of Origen, and S. Jerom, &c. to evince the contrary. Bert.—*Corrected*. Evil works and idolatry, (M.) rather than the physical order of the globe. Psal. xcvi. 1. Bert.—"He shall be glorified," (Heb. x.) or *established*. H.—The Christian faith shall not be abolished, (M.) or *corrected*. H.—

And the daughters of Juda rejoiced, because of thy judgments, O Lord.

9 For thou art the most high Lord over all the earth thou art exalted exceedingly above all gods.

10 *You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

11 Light is risen to the just, and joy to the right of heart.

12 Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

PSALM XCVII.

CANTATE DOMINO.

All are again invited to praise the Lord, for the victories of Christ.

1 A psalm for David himself.

SING ye to the Lord a new canticle: because he hath done wonderful things.

His right hand hath wrought for him salvation, and his arm is holy.

2 *The Lord hath made known his salvation ne hath revealed his justice in the sight of the Gentiles.

3 He hath remembered his mercy and his truth toward the house of Israel.

All the ends of the earth have seen the salvation of our God.

4 Sing joyfully to God, all the earth: make melody, rejoice and sing.

5 Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm: 6 with long trumpets, and sound of cornet.

Make a joyful noise before the Lord our King: 7 let the sea be moved and the fulness thereof: the world and they that dwell therein.

8 The rivers shall clap their hands, the mountains shall rejoice together 9 at the presence of the Lord: because he cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

* Amos v. 16, Rom. xviii. 9.—d Isa. lxi. 10, and lxvii. 8, Luke iii. 6.

* Faith is not to be reformed." Tert.—*Justice*. Ancient psalters add, "and the Gentiles in his wrath," ver. 13. Psal. xcvi. 8.

VER. 11. *Fulness*. Its raving billows, (C.) fishes, (M.) those who live upon the water. H.—Let all testify their joy. Every thing is animated by the psalmist. C.

VER. 13. *Judge*. Or "rule," as he invites all to rejoice. C.—But this will be done by all nature, when God shall punish the wicked. H. He now judges by his ministers, and will pass sentence at the last day. W. This ver. is added instead of the three last in 1 Par. xvi., which occur Psal. cv. H.

PSAL. XCVI. VER. 1. *Same*. *Hinc*. The title is the same as usual in the Sept. M.—It occurs not in Heb. The psalm may refer to David's establishment on the throne, after the death of Saul or Absalom, or to the return from captivity, and to the first and second coming of Christ. C.—This last seems to be the most literal sense. Bert.—*To him*. Christ's body on the third day, and many souls were restored to life.

VER. 3. *A fire*. Preceding the last judgment. 2 Pet. iii. 12; Dan. vii. 10, Wisd. v. 22. M.

VER. 5. *Heavens*. Apostles. Psal. xvi. The judge appears publicly. C.

VER. 7. *Idols*. Heb. *Athim*. Psal. xcv. 5 H.—*Angels*. Heb. *Alvim*, means also all who have power. Chal. "idols." S. Paul (Heb. i. 6) quotes this in the third person, *Let all the angels*, (C.) or rather he alludes to the Sept., (Deut. xxxii. 49.) which clearly speaks of the Messias, and may therefore have been altered in the Heb. text, which S. Jerom translated.

VER. 9. *Gods*. Princes or angels, *alvim*. Ver. 7. H.

VER. 11. *Light*. Prosperity. The Babylonians are punished. C.

PSAL. XCVII. VER. 1. *David*. His name occurs not in Heb., though the psalm is worthy of him. Bert.—It may refer to the return from captivity, as a figure of the world's redemption.—*For him*. Or alone. M.—Christ raised himself by his own power. C. Isa. lx. 1. 5. —He redeemed mankind for his own glory, *sub.* Bert.

VER. 3. *Israel*. The prophets foretold the liberation of the Jews, and of mankind. The blessed Virgin seems to allude to this passage, Luke i. 55. C.—Some Jews were converted. Rom. xi. W.

PSALM XCVIII.

DOMINUS REGNAVIT.

The reign of the Lord in Sion: that is, of Christ in his Church.

1 A psalm for David himself.

THE Lord hath reigned, let the people be angry: he that sitteth on the Cherubim: let the earth be moved.

2 The Lord is great in Sion, and high above all people.

3 Let them give praise to thy great name: for it is terrible and holy: 4 and the king's honour loveth judgment.

Thou hast prepared directions: thou hast done judgment and justice in Jacob.

5 Exalt ye the Lord, our God, and adore his footstool: for it is holy.

6 Moses and Aaron among his priests: and Samuel among them that call upon his name.

They called upon the Lord, and he heard them: 7 he spoke to them in the pillar of the cloud.

They kept his testimonies, and the commandment which he gave them.

8 Thou didst hear them, O Lord, our God: thou wast a merciful God to them, and taking vengeance on all their inventions.

9 Exalt ye the Lord, our God, and adore at his holy mountain: for the Lord, our God, is holy.

PSALM XCIX.

JUBILATE DEO.

All are invited to rejoice in God, the Creator of all.

1 A psalm of praise.

2 **S**ING joyfully to God, all the earth: serve ye the Lord with gladness.

Come in before his presence with exceedingly great joy.

PSAL. XCVIII. VER. 1. *Himself.* There is no title in Heb. Hence many have attributed it to Moses, with the preceding psalms. But the name of Samuel destroys this pretension, and most people suppose that David wrote it at the removal of the ark. C.—*Angry.* Though many enemies rage, and the whole earth is stirred up to oppose the reign of Christ, he shall still prevail. Ch. Psal. is

VER. 4. *Lozeth judgment.* Requireth discretion. Ch.—Heb. “the king’s strength loveth judgment.” He does nothing unjustly, as the enemy is forced to confess. C.—This is the highest glory of a king. Theod.—God requires that we should honour him, by correcting our faults. S. Aug. *Directions.* Most right and just laws to direct men. Ch.—*Jacob.* There God principally instructed mankind, and punished the perverse. Other nations he seemed to have left to themselves. H.

VER. 5. *Adore his footstool.* The ark of the covenant was called, in the Old Testament, God’s footstool: over which he was understood to sit, on his propitiatory, or mercy-seat, as on a throne, between the wings of the Cherubim in the sanctuary: in which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the New Testament, where the ark has no place, the holy Fathers understand this text of the worship paid by the Church to the body and blood of Christ in the sacred mysteries: inasmuch as the humanity of Christ is, as it were, the footstool of the Divinity. So S. Ambrose. l. iii. de Spiritu Sancto, c. 12, and S. Augustin upon this psalm. Ch.—The last-mentioned holy Doctor inculcates the obligation of adoring Jesus Christ in the blessed Eucharist and refutes the Capharnates, &c. John vi. W.—The Jews adored God showing a relative honour, by prostrating themselves before the ark, in the same manner as Catholics do before holy images. Bert.—*It is.* Sept. and some psalters, “he is holy.” C. Heb. is ambiguous. Bert.—“I discover how I may adore the footstool, . . . without impiety. Christ took flesh of Mary, . . . and gave it us to eat for our salvation. But none eats that flesh till he have first adored it.” S. Aug.

VER. 6. *Moses and Aaron among his priests.* By this it is evident, that Moses also was a priest, and indeed the chief priest, inasmuch as he consecrated Aaron, and offered sacrifice for him. Lev. viii. So that his pre-eminence over Aaron makes nothing for lay church headship. Ch. W.

VER. 7. *Cloud.* As he did to Samuel in the night. Bert.

VER. 8. *All their inventions.* That is, all the enterprises of their enemies against them, as in the case of Core, Dathan and Abiron. Ch.—Num. xvi. W. by “injuries.” The failings of these great men were punished in mercy. C.—Thou hast made them harmless in all their works. Houbart.

VER. 9. *Mountain.* On Sion, or in the Catholic Church. Bert.—“Those who do not adore on this mountain, are not heard unto eternal life.” S. Aug.

3 Know ye that the Lord, he is God: he made us, and not we ourselves.

We are his people and the sheep of his pasture. 4 Go ye into his gates with praise, into his courts with hymns: and give glory to him.

Praise ye his name: 5 for the Lord is sweet, his mercy endureth for ever, and his truth to generation and generation.

PSALM C.

MISERICORDIAM ET JUDICIUM.

The prophet exhorteth all, by his example, to follow mercy and justice.

1 A psalm for David himself.

MERCY and judgment I will sing to thee, O Lord: I will sing, 2 and I will understand in the unspotted way, when thou shalt come to me.

I walked in the innocence of my heart, in the midst of my house.

3 I did not set before my eyes any unjust thing: I hated the workers of iniquities.

4 The perverse heart did not cleave to me: and the malignant, that turned aside from me, I would not know.

5 The man that in private detracted his neighbour, him did I persecute.

With him that had a proud eye, and an unsatiable heart, I would not eat.

6 My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

7 He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

8 In the morning I put to death all the wicked of the

PSAL. XCIX. VER. 1. *Praise.* Theodoret reads, “A psalm of David for confession, without a title in Heb.” But now that text and the Sept. agree with us. The psalm refers to the same events as the preceding. C.

VER. 2. *Earth.* Both Jews and Gentiles (W.) converted to the faith of Christ. H. *Gladness.* God loves a cheerful giver. M.—He hears our prayers in all places. Yet appoints the temple more peculiarly for that duty. W.

VER. 5. *Truth.* This is commonly joined with *mercy*. C. God faithfully executes what he has promised (W.) for the liberation of his people, and the conversion of the Gentiles. C.

PSAL. C. VER. 1. *Himself.* He describes the conduct which he was resolved to follow in ruling, (C.) or alludes to the pious king Josias. Theod. 4 Kings xxii. The sentiments are not confined to rulers alone, (Bert.) though this psalm might be styled “the mirror of princes.” Mus.—*Mercy and judgment.* The chief qualifications of a king. C.—Whether I am treated with clemency or with rigour I will praise thee. Chal. No one should presume, since there is judgment, nor despair, since mercy goes before. S. Jer. 8 Aug.

VER. 2. *I will understand, &c.* That is, I will apply my mind, I will do my endeavour, to know and to follow the perfect way of thy commandments: not trusting in my own strength, but relying on thy coming to me by thy grace. Ch. I will watch over my conduct.—*I walked.* Or “will walk.” All the other verbs should be in the future (C.); though that is of no consequence. Bert.

VER. 3. *Thing.* Or Heb. “word of Belial.” I will neither suffer an evil word or action to pass without reproof. C.

VER. 4. *Know.* I looked upon them with such contempt, (Euseb.) or I highly disapproved of their conduct, (S. Aug.) and would have no society with them. C.

VER. 5. *Persecute.* Or *abhor* (W.) with a perfect hatred. We must show our displeasure if we hear detraction. (H.) that we may not partake in the crime. S. Jer.—The court is most likely to be infected with this vice, as people are continually endeavouring to supplant their rivals. C.—Secret thoughts of resentment must be stifled in their birth. Euseb.—*Heart.* Heb. “wide heart,” which is sometimes taken in a good sense. 3 Kings iv. 20. But here it denotes the ambitious and misers. Prov. xxviii. 25. C.

VER. 6. *Faithful.* A prince cannot do every thing himself. But he ought to make choice of the most virtuous and skilful ministers. C.

VER. 7. *Prosper.* Heb. “shall not be pleasing” (S. Jer. H.) or “maintain himself” C.

VER. 8. *Morning.* Without delay. (W. Jer. xxi. 12. H.) and with a mind composed. S. Isid. Pelas. l. Ep. 321.—The Jews explain this of the judgment of 661

land: that I might cut off all the workers of iniquity from the city of the Lord.

PSALM CI.

DOMINE EXAUDI.

A prayer for one in affliction: the fifth penitential psalm.

1 The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2 **H**EAR, O Lord, my prayer: and let my cry come to thee.

3 Turn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

4 For my days are vanished like smoke: and my bones are grown dry like fuel for the fire.

5 I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my flesh.

7 I am become like to a pelican of the wilderness: I am like to a night-raven in the house.

8 I have watched, and am become as a sparrow, all alone on the house-top.

9 All the day long my enemies reproached me: and they that praised me, did swear against me.

10 For I did eat ashes like bread, and mingled my drink with weeping.

11 Because of thy anger and indignation: for having lifted me up, thou hast thrown me down.

12 My days have declined like a shadow, and I am withered like grass.

13 But thou, O Lord, endurest for ever: and thy memorial to all generations.

14 Thou shalt arise and have mercy on Sion: for it is time to have mercy on it, for the time is come.

15 For the stones thereof have pleased thy servants: and they shall have pity on the earth thereof.

16 And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

17 For the Lord hath built up Sion: and he shall be seen in his glory.

18 He hath had regard to the prayer of the humble and he hath not despised their petition.

19 Let these things be written unto another generation, and the people that shall be created, shall praise the Lord:

20 Because he hath looked forth from his high sanctuary from heaven the Lord hath looked upon the earth.

21 That he might hear the groans of them that are in fetters: that he might release the children of the slain:

22 That they may declare the name of the Lord in Sion: and his praise in Jerusalem.

23 When the people assembled together, and kings to serve the Lord.

24 He answered him in the way of his strength: Declare unto me the fewness of my days.

25 Call me not away in the midst of my days: thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedst the earth: and the heavens are the works of thy hands.

27 They shall perish, but thou remainest: and all of them shall grow old like a garment:

And as a vesture thou shalt change them, and they shall be changed. 28 But thou art always the self-same, and thy years shall not fail.

29 The children of thy servants shall continue and their seed shall be directed for ever.

PSALM CII.

BENEDIC ANIMA.

Thanksgiving to God for his mercies.

1 For David himself.

BLESS the Lord, O my soul: and let all that is within me bless his holy name.

2 Bless the Lord, O my soul, and never forget all he hath done for thee.

zeal, by which a person might kill a notorious criminal without any trial, (C) in imitation of Phineas and Mathathias, 1 Mac. 2. 24. H.

PSAL. CI. VER. 1. *Poor.* Heb. "afflicted." This may refer to some of the captives, who were returning, (ver. 14, C) or to Jesus Christ, (S. Aug.) to whom S. Paul applies ver. 26, 28, and whose redemption was prefigured by the former event. C.

VER. 2. *Cry.* Fervent petition, though only in the heart. Exod. xiv. 15.

VER. 4. *Fire.* *Cremum* denotes any combustible matter. Colam. xii. 19 S. Jer. C.—While in mortal sin, our best actions, alms, &c., avail nothing. 1 Cor. xiii. W.

VER. 5. *Bread.* Through excessive sorrow (H.) I am fainting in captivity. C.

VER. 7. *A pelican, &c.* I am become, through grief, like birds that affect solitude and darkness. Ch. *Kath* comes from a root that signifies to vomit, (H.) as this bird lives chiefly on shell-fish, which it swallows, and when the heat of its stomach has caused the shell to open, it throws them up again, and eats the fish. Bochart. Parkhurst in *kn*. H. It seems to be the *onocrotalus*, which resembles the heron.—*Raven.* Owl, or rather another species of pelican, so called from having a bag under its chap, "to enclose" *flu*, &c. Parkhurst in *coe*.—When its prey it retires to solitary places. So the distressed love solitude and silence. H.

VER. 8. *Sparrow.* Heb. *Tsopur* means any "quick-moving" bird, &c., (Idem) and as the sparrow is not a solitary bird, it may here signify the owl. Bochart. C.

VER. 9. *Against me.* To kill me, (Acts xxii. 12,) or to prove my guilt. C.

VER. 10. *For.* Or "therefore" *Maipung*. These figurative expressions denote excessive grief. Psal. cxix. 6. C.

VER. 13. *Memorial.* Thou wilt be remembered by us with gratitude for all eternity, (H) or wilt thou punish for ever such short-lived creatures? C.—S. Paul understands this of Jesus Christ, (Heb. 1. 11. Bert.) or he rather refers to ver. 26. H.—The hope of the Messias gives me comfort. W.

VER. 14. *Come.* Pointed out (Jer. xxix. 10. C), or David wishes to repair the ravages caused by Absalom, or forgets the return from captivity, (H) and the grace granted to the Church, and to every faithful soul. W.

VER. 15. *Thereof.* They had a great regard for the very soul. 4 Kings v. 17 C.—Heb. "dust," as it was then uncultivated. Bert.

VER. 16. *Glory.* The conversion of nations is often predicted as about to take place after the captivity; yet not so fully, till the time of Christ. C.

VER. 18. *Humble.* Patriarchs, priests, and all true penitents. W.

VER. 19. *Generation.* Lit. "in another," by the subsequent writers of the Old and New Testaments. H.—Let all posterity become acquainted with the psalm, and know under what obligations we have been to the Lord.—*Created* The Jews after the captivity, and, in a higher sense, (C.) Christians, *the new creature.* 2 Cor. v. 17. C. W.—This interpretation seems much the better, as kings and nations were converted only by two Messias and his apostles. Bert.

VER. 22. *That.* The faithful in the Church endeavour to serve Christ. W.

VER. 23. *Kings.* This did not take place till the gospel was preached, (C) though some kings offered sacrifice before, yet without being converted. See Zuch. ii. 10. H.

VER. 24. *He answered him in the way of his strength.* That is, the people mentioned in the foregoing verse, or the penitent, in whose person this psalm is delivered, answered the Lord in the way of his strength: that is, according to the best of his power and strength: *inquiring after the fewness of his days:* to know if he should live long enough to see the happy restoration of Sion, &c. C.

VER. 25. *Days.* Allow me time to grow in virtue. W.—If I be cut off in my youth, I may not be prepared. M.

VER. 27. *Perish.* Or be changed in their qualities, (W.) as well as all other things, like a garment.

VER. 28. *Fall.* This regards Christ, (H b. n., who has established his Church, (C) to be perpetual. (W.) in this world, (H.) and triumphant in eternity ver. 29. C.—The psalm must therefore be understood literally of him: unless it may have two senses, which those to whom S. Paul wrote must have known otherwise it would not prove Christ's Divinity. The Socinians are greatly puzzled how to evade this argument. Bert.

PSAL. CII. VER. 1. *Himself.* All agree that David wrote this psalm as a model of resignation. The occasion is not known. Bert.

3 Who forgiveth all thy iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doth mercies, and judgment for all that suffer wrong.

7 He hath made his ways known to Moses: his wills to the children of Israel.

8 *The Lord is compassionate and merciful: long suffering and plenteous in mercy.

9 He will not always be angry: nor will he threaten for ever.

10 He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

12 As far as the east is from the west, so far hath he removed our iniquities from us.

13 As a father hath compassion on his children, so hath the Lord compassion on them that fear him: 14 for he knoweth our frame.

He remembereth that we are dust: 15 man's days are as grass, as the flower of the field so shall he flourish.

16 For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him:

And his justice unto children's children, 18 to such as keep his covenant,

And are mindful of his commandments to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

* Exod. xxxiv. 6; Num. xiv. 3.

VER. 5. *Eagle's.* Which get fresh feathers every year, like other birds. Isa. xl. 31. C.

VER. 6. *Mercies.* Heb. "Justice" in protecting the innocent.

VER. 9. *Ever.* He executes his threats, but soon pardons us. C.—Heb. "he will not plead always, nor watch to surprise us for ever" (C.); or "retain" his anger. Bert.—He is inclined to pity us, and only inflicts a temporal punishment on the penitent, as Christ has paid their ransom. W.

VER. 11. *Earth.* There is no proportion between God's mercy and our crimes. C.—Sins are perfectly washed away, (W.) and not barely covered, as the east cannot be the west. Bert.—Sin remitted "sets for ever." S. Aug.

VER. 14. *He remembereth.* Rom. Sept. and Psalter, &c., "Remember." Other copies agree with us. C.—God compassionates the frailty of those who fear him. Origen falsely inferred from ver. 9, that the devils and the damned would one day be saved. But this is contrary to Scripture. Ver. 17. Matt. xxv.; Apoc. ix., &c. W.

VER. 18. *In him.* Or "over it;" *the flower.* Or the spirit of God's indignation will overwhelm him. The soul of man departs, and cannot naturally be reunited with the body, though it greatly desire that union. C.

VER. 17. *Justice.* In protecting the oppressed, (C.) and rendering to every one according to his deserts abundantly. H.

VER. 19. *All.* When Christ shall sit in judgment, (Bert.) and the wicked be suffered no longer to disturb the order of things, and the joy of the elect. H.

VER. 20. *His angels.* You who have executed the orders of God for our delivery, help us to return him thanks. C.—*Hearkening.* Lit. "to hear," (H.) or that all may learn to obey God's mandates, when they perceive how carefully the angels put them in execution. Bert.

VER. 21. *Hosts.* Sun, &c., which never deviate from their regular course.

VER. 22. *Soul.* In vain should we behold all nature praising God, if we neglected that duty. Bert.

PSAL. CIII. VER. 1. *Himself.* Sept. Comp. adds, "a psalm on the creation," (H.) as this is the subject; but there is no title in the original. Bert. The psalm contains "a divine and natural philosophy" (Euseb.) respecting the creation and providence.—This psalm seems to be a continuation of the preceding one. C.—*Great.* Lit. "magnified," in the same sense as we say, *hallowed be thy*

20 Bless the Lord, all ye his angels: you that are mighty in strength, and execute his word, hearkening to the voice of his orders.

21 Bless the Lord, all ye his hosts: you ministers of his that do his will.

22 Bless the Lord, all his works: in every place of his dominion, O my soul, bless thou the Lord.

PSALM CIII.

BENEDIC ANIMA.

God is to be praised for his mighty works, and wonderful providence.

1 For David himself.

BLESS the Lord, O my soul: O Lord my God, thou art exceedingly great.

Thou hast put on praise and beauty: 2 and art clothed with light as with a garment.

Who stretchest out the heaven like a pavilion: 3 who coverest the higher rooms thereof with water.

Who makest the clouds thy chariot: who walkest upon the wings of the winds.

4 Who makest thy angels spirits: and thy ministers a burning fire.

5 Who hast founded the earth upon its own bases: it shall not be moved for ever and ever.

6 The deep, like a garment, is its clothing: above the mountains shall the waters stand.

7 At thy rebuke they shall flee: at the voice of thy thunder they shall fear.

8 The mountains ascend, and the plains descend into the place which thou hast founded for them.

9 Thou hast set a bound which they shall not pass over: neither shall they return to cover the earth.

10 Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

11 All the beasts of the field shall drink: the wild asses shall expect in their thirst.

* Heb. i. 7.

name, praying that God may be honoured by all his creatures (H.); though He cannot increase in holiness, &c. S. Aug.—We become acquainted with his greatness by considering his works. C.—*Praise.* Lit. "confession," (H.) Heb. "glory." C.—Thou art entitled to all praise. W.

VER. 2. *Light.* In this manner he always appeared. 1 Tim. vi. 16; Exod. iii. 2. C.—Christ only once assumed such a glorious form at his transfiguration, because he came to instruct our mind and heart. Bert.—*Stretchest.* Heb. and Sept. have the verbs in the third person, till ver. 6, as the Vulg. has here *extendens*. But S. Jerom and others agree with us, though S. Paul quotes according to the Heb. Ver. 4. H.

VER. 3. *Water.* The Fathers are not agreed about the nature or situation of these waters. Some take them to be angels. S. Jer. Gen. i. 7.—Others suppose that the waters in the clouds, (C.) or the crystalline substance in the region of the stars, are designated. W.—These waters are represented as the roof of God's palace. Euseb.—*Winds.* With surprising velocity, his providence being every where. Theod.

VER. 4. *Fire.* The elements execute his will, (C.) or rather, as the apostle, and Chal., &c. intimate, the *angels* do this (Bert.) with zeal and activity, (Heb. i. 7. H.) and ease. W.

VER. 5. *Ever.* The established order shall subsist, though the earth may move. Psal. ci. 27. Bert.

VER. 6. *The deep.* Heb. "thou hast covered it with the abyss." This proves that there was no pre-existent matter, otherwise God would not have begun with plunging his work in the abyss, and in confusion. But he chose to bring this beautiful world out of a state of disorder in the space of six days, as Moses and the psalmist relate. Bert.—At first, all was created covered with the *waters*. Gen. i.

VER. 7. *Fear.* Heb. "retire precipitately" to their beds, at thy command. (H.) on the third day. C.

VER. 8, 9. *Thou . . . descend.* This should be within a parenthesis, (Bert.) as the sequel speaks of the waters. H.—*Earth.* This seemed miraculous to those who supposed that the earth was flat. S. Amb. Hex. iii. 22; Job vii. 12; Amos v. 8. C.

VER. 11. *Expect,* waiting for one another, as all cannot drink at the fountains at the same time. The Chal. has the same idea, though the Heb. is explained, "shall break (Houbig. 'shall satisfy') their thirst." Bert.

12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

14 Bringing forth grass for cattle, and herb for the service of men.

That thou mayest bring bread out of the earth: 15 and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

16 The trees of the field shall be filled, and the cedars of Libanus which he hath planted: 17 there the sparrows shall make their nests.

The highest of them is the house of the heron. 18 The high hills are a refuge for the harts, the rock for the urchins.

19 He hath made the moon for seasons: the sun knoweth his going down.

20 Thou hast appointed darkness, and it is night: in it shall all the beasts of the woods go about.

21 The young lions roaring after their prey, and seeking their meat from God.

22 The sun ariseth, and they are gathered together: and they shall lie down in their dens.

23 Man shall go forth to his work, and to his labour until the evening.

24 How great are thy works, O Lord. thou hast made all things in wisdom; the earth is filled with thy riches.

25 So is this great sea, which stretcheth wide its arms: there are creeping things without number.

Creatures little and great. 26 There the ships shall go.

This sea-dragon which thou hast formed to play therein. 27 Al. expect of thee that thou give them food in season.

28 What thou gives to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

29 But if thou turnest away thy face, they shall be

^a Infra, cxlv. 2.

troubled: thou shalt take away their breath, and they shall fail, and shall return to their dust.

30 Thou shalt send forth thy spirit, and they shall be created: and thou shalt renew the face of the earth.

31 May the glory of the Lord endure for ever: the Lord shall rejoice in his works.

32 He looketh upon the earth, and maketh it tremble he toucheth the mountains, and they smoke.

33 *I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

34 Let my speech be acceptable to him: but I will take delight in the Lord.

35 Let sinners be consumed out of the earth, and the unjust, so that they be no more: O my soul, bless thou the Lord.

PSALM CIV.

CONFITEMINI DOMINO.

A thanksgiving to God, for his benefits to his people Israel

I Alleluia.

GIVE ^bglory to the Lord, and call upon his name. declare his deeds among the Gentiles.

2 Sing to him, yea sing praises to him: relate all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek ye the Lord, and be strengthened: seek his face evermore.

5 Remember his marvellous works, which he hath done; his wonders, and the judgments of his mouth.

6 O ye seed of Abraham, his servant; ye sons of Jacob, his chosen.

7 He is the Lord our God: his judgments are in all the earth.

8 He hath remembered his covenant for ever: the word which he commanded to a thousand generations.

9 Which he made to Abraham; and his oath to Isaac:

10 And he appointed the same to Jacob for a law and to Israel; for an everlasting testament:

^b 1 Par. xvi. 8; Isa. xii. 4.—^c Gen. xxii. 16.

VER. 13. *Rooms*, with rain, ver. 3. C.—*Earth*, or its inhabitants. T.

VER. 14. *Service*. Cattle, or beasts of burden, are thus fed for man's service, though he may also eat legumes, &c. C.—*Bring*. God gives the increase. 1 Cor. iii. 7. H.

VER. 15. *Oil*. This was an article of food, (Bert.,) and deemed almost as requisite for anointing the body as bread and wine to support nature. Pliny, xiv. 22. Hence it was prohibited in days of fasting. C.

VER. 16. *Field*. Heb. "of Jere."—Houbigant would substitute *ssodi*, "field," (H.) as this name of God is never used to denote "high" trees, &c. Bert.

VER. 17. *Sparrows*, or "birds" (Psal. ci. 8. H.) in general. Bert.—*High-est*; or, lit. "the tribe of the heron is their leader," (H.) first making their nests. Sept. seem to have read better than the present Heb. "the stork, the fir-trees are its house." Bert.

VER. 18. *Urchins*. S. Aug. reads also, "hares." These desert places are not useless. C.

VER. 19. *Seasons* and festivals, which it points out: *muad*. H.—During the night wild beasts seek their prey, as men and cattle may labour in the day-time.

VER. 24. *Riches*. Lit. "possession." H.—Heb. "The fulness of the earth is thy possession." Sept. and ancient psal. "creature;" *κτίσις*. The other interpreters read *κτίσις*, (C.) which the Vulg. adopts. H.

VER. 25. *Arms*. Man acts thus to denote something very extensive. H.—The sea is frequently put for the same purpose. Job xi. 9; Lam. ii. 13. *Arms* is omitted in the Sept. and the ancient psalters.—*Creeping*. Fishes, (Gen. i. 20. C.) and all animals without feet (W.) in the waters. H.

VER. 26. *Go*. The sea, which seems to be placed as a barrier, tends, by means of navigation, to the general convenience of nations. C.—*Dragon*. Leviathan, a huge fish, (Job xl. 20. W.) which Bochart takes to be the crocodile; though that monster is found rather in rivers. Bert.—It designates here all whales, and other great fishes which play in the sea without experiencing any fear like mortals. Some translate "to play with it," (C.) as *αὐτῷ* cannot agree with *Θά-*

λασσα. Bert.—The prodigious size of these fishes costs God nothing. C.—The whole creation is but a plaything for him, *ludens in orbe terrarum*. Prov. viii. 31. H.

VER. 28. *All*, is not in Heb., Sept. C.—But the sense is the same. H.

VER. 30. *Thy*. Chal. adds, "holy;" and the Fathers explain it of a spiritual renovation, or of the resurrection of the body. Bert.

VER. 31. *Works*. Seeing that they are good. Gen. i. 31.

VER. 35. *No more*. So S. Paul pronounced sentence on those who did not love the Lord Jesus, (1 Cor. xvi. 22,) yet without any animosity. Bert.—The saints thus pray for the conversion of all, (S. Athan.,) or express their approbation of God's sentence against the damned. W.

PSAL. CIV. VER. 1. *Alleluia*. This word occurs at the end of the preceding psalm in Heb., and means "Praise ye the Lord," though it is also used as an exclamation of joy; for which reason it is left untranslated. See Apoc. xx. S. Aug. Ep. ad Casulan. C.—The first fifteen verses of this psalm nearly agree with that which was composed by David when the ark was to be removed from the house of Obadedom. 1 Par. xvi. 8, 22. H.—But the last part seems to have been added by him, or by another afterwards, with some small alterations. Bert.—*Gentiles*. Their conversion is thus insinuated. C.—The apostles preached to all. Euseb.

VER. 3. *Glory*. 2 Cor. x. 17. Euseb.—Lit. "be praised," (H.) knowing to what an honour you have been raised, (Deut. xxx. 7; Jer. ix. 23,) and live accordingly.

VER. 6. *His servant*. Or "servants." Sept. Vulg. is ambiguous. Heb. declares for *servant* here; but, *his chosen*, is certainly plural, and refers to all the people, and 1 Par. xvi. 13, we read, *seed of Israel, his servants*. H.

VER. 8. *Generations*. Or from the call of Abraham. But this was to be understood if the Israelites continued faithful, (Deut. xxviii.,) or the promise regards the spiritual children of Abraham, who are blessed for ever, (Bert.,) and continue till the end of the world. H.

VER. 11. *Lot*. Lit. "line," with which land was measured. C.—The de-

11 Saying: To thee will I give the land of Chanaan, the lot of your inheritance.

12 When they were but a small number: *yea* very few, and sojourners therein:

13 And they passed from nation to nation, and from *one* kingdom to another people.

14 He suffered no man to hurt them: and he reprov'd kings for their sakes.

15 *Touch ye not my anointed: and do no evil to my prophets.

16 And he called a famine upon the land: and he broke in pieces all the support of bread.

17 He sent a man before them: *Joseph, *who* was sold for a slave.

18 *They humbled his feet in fetters: the iron pierced his soul, 19 until his word came.

The word of the Lord inflamed him. 20 *The king sent, and he released him: the ruler of the people, and he set him at liberty.

21 He made him master of his house, and ruler of all his possession.

22 That he might instruct his princes as himself, and teach his ancients wisdom.

23 *And Israel went into Egypt: and Jacob was a sojourner in the land of Cham.

24 *And he increased his people exceedingly: and strengthened them over their enemies.

25 He turned their heart to hate his people: and to deal deceitfully with his servants.

26 *He sent Moses, his servant: Aaron, the man whom he had chosen.

* 27 *He gave them power to show his signs, and his wonders in the land of Cham.

28 *He sent darkness, and made it obscure: and grieved not his words.

29 *He turned their waters into blood, and destroyed their fish.

30 *Their land brought forth frogs, in the inner chambers of their kings.

31 *He spoke, and there came divers sorts of flies, and cinifes in all their coasts.

32 He gave them hail for rain: a burning fire in their land.

33 And he destroyed their vineyards and their fig-trees: and he broke in pieces the trees of their coasts.

34 *He spoke, and the locusts came, and the bruchus, of which there was no number:

35 And they devoured all the grass in their land, and consumed all the fruit of their ground.

36 *And he slew all the first-born in their land: the first-fruits of all their labour.

37 *And he brought them out with silver and gold: and there was not among their tribes one that was feeble.

38 Egypt was glad when they departed: for the fear of them lay upon them.

39 *He spread a cloud for their protection, and fire to give them light in the night.

40 *They asked, and the quail came: and he filled them with the bread of heaven.

41 *He opened the rock, and waters flowed: rivers ran down in the dry land.

42 *Because he remembered his holy word, which he had spoken to his servant, Abraham.

43 And he brought forth his people with joy, and his chosen with gladness.

44 And he gave them the lands of the Gentiles: and they possessed the labours of the people:

45 That they might observe his justifications, and seek after his law.

* 2 Kings i. 14.—1 Par. xvi. 22.—b Gen. xxxvii.—c Gen. xxxix. 20.—d Gen. xli. 14.
* Gen. xli. 6.—f Exod. i. 7; Acts vii. 17.—g Exod. iii. 10, and v. 29.
b Exod. vii. 10.—Exod. x. 21.—k Exod. vii. 20.

1 Exod. viii. 6.—m Exod. viii. 16, and 24.—n Exod. x. 12.—o Exod. xii. 29.
p Exod. xii. 35.—q Exod. xiii. 21; Psal. lxxvii. 14; 1 Cor. x. 1.
r Exod. xvi. 13.—s Num. xx. 11.—t Gen. xvii. 7.

scendants of the patriarchs would never have lost this inheritance if they had observed the law. The promise was therefore conditional; though it was absolute, inasmuch as all were to be blessed in their seed: as they had begun to be, when Jerusalem was destroyed by Titus.

VER. 12. *Very few.* Heb. "as it were reduced to nothing," to avoid a tautology. Bert.—But this version is not necessary. H.—Jacob at this time was not married, (Bert.,) and his parents had no part of the land.

VER. 15. *Prophets.* The word *anointed* is thus explained, as the patriarchs were not kings over any but their own families, though they were equal in riches to many kings. They foresaw future events, and offered sacrifice to God, as priests, in which sense also they may be styled anointed.

VER. 16. *And.* The psalmist continues to mention the favours of God till the Israelites entered the promised land, which the author of 1 Par. xvi. passes over. H.—*Bread.* In time of famine people are not strengthened with their food. Euseb. Ezec. iv. 16, and v. 16.

VER. 17. *He sent.* Drawing good from the malice of Joseph's brethren, (H.) in which he had no hand. Bert.

VER. 18. *Fetters.* Heb. *cobol*, (H.) "a chain, or the stocks." The meaning is not ascertained. C.

VER. 19. *His word.* By which he foretold his own glory, or what should befall the king's two officers, which brought him into notice. Gen. xxxvii. 9, and xl. 22. *His word,* may also refer to God's decree. C.—*Inflamed him.* He received the gift of prophecy, (H.) and being inflamed with the love of God, resisted the solicitations of Potiphar's wife.

VER. 22. *Instruct.* Heb. "bind" by precepts or chains, (Bert.,) as he had all power.—*Wisdom.* Joseph was considered as the oracle of Egypt, and the prime minister. C.

VER. 23. *Cham.* Who resided there, and was worshipped under the name of Jupiter Ammon. Bochart, Phaleg. iv. 1. C.—Misraim was his son, and peopled the land. Gen. x. 13. W.

VER. 24. *Exceedingly.* In 215 years 600,000 warriors sprung from seventy people. (C.) or from seventy-five, as Sept. and S. Stephen read, comprising eight wives, Jacob, and sixty-six of his descendants.

VER. 25. *He turned their heart, &c.* Not that God (who is never the author of sin) moved the Egyptians to hate and persecute his people; but that the Egyptians took occasion of hating and envying them, from the sight of the benefits which God bestowed upon them. Ch. S. Aug.—He permitted the malice of the Egyptians, (Theod.,) and employed them to chastise his people, who had adored idols. Euseb. Acts vii. 43.

VER. 28. *Grieved not his words.* That is, he was not wanting to fulfil his words: or he did not grieve Moses and Aaron, the carriers of his words: or he did not *grieve his words*, that is, *his sons*, the children of Israel, who enjoyed light whilst the Egyptians were oppressed with darkness. Ch.—He performed what he had threatened without reluctance. W.—We may also translate, "he added no threat" (H.) before this ninth plague was inflicted. Heb. "and they did not irritate (or transgress) his word." The envoys of God were obedient to him.

VER. 29. *Blood.* In reality, so that the fishes were killed. S. Athan.

VER. 30. *Land.* Including the rivers. Exod. vii. 1, and viii. 3.—*Kings,* as noblemen. Bert.

VER. 31. *Flies.* This was revealed to David, or known by tradition, as it is not recorded by Moses. W.—Some copies of the Sept. have, "the dog-fly," *cinifes*, (Exod. viii. 16,) gnats, (H.) which are very common and tormenting in Egypt. The Jews understand *lice*. Joseph. and the Chal. C.

VER. 32. *Rain.* Which falls in Egypt, though less frequently. C. W. and xvi. 17.

VER. 34. *Bruchus.* An insect of the locust kind, (Ch.) or a worm which spoils corn, &c. W.

VER. 36. *Labour.* This explains the first part of the verse. Gen. xlix. 3; Psal. lxxvii. 51. H.—The fifth and sixth plagues are not specified. W.

VER. 37. *Gold.* Which the Egyptians gave to get quit of them, (Exod. xi. 1,) and that with joy, (ver. 38,) though they might at first only intend to lend. S. Aug. Bert.

VER. 40. *Asked.* Chal. and ancient psalters add, "for meat." Heb. "he (Moses, or all he people) asked, and the quail came," at Sin. Exod. xvi. 13.

VER. 44. *People.* Whose crimes have deserved death. Num. xxxiii. 51. Deut. vii. 5. C.

PSALM CV.

CONFITEMINI DOMINO.

A confession of the manifold sins and ingratitude of the Israelites.

1 Alleluia.

GIVE^a glory to the Lord, for he is good: for his mercy endureth for ever.

2 ^bWho shall declare the powers of the Lord? who shall set forth all his praises?

3 Blessed are they that keep judgment, and do justice at all times.

4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5 That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayest be praised with thy inheritance.

6 ^cWe have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

7 Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies:

And they provoked to wrath, going up to the sea, even the Red Sea.

8 And he saved them for his own name's sake: that he might make his power known.

9 ^dAnd he rebuked the Red Sea, and it was dried up: and he led them through the depths, as in a wilderness.

10 And he saved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

11 ^eAnd the water covered them that afflicted them: there was not one of them left.

12 And they believed his words: and they sang his praises.

13 They had quickly done, they forgot his works: and they waited not for his counsel.

14 ^fAnd they coveted their desire in the desert: and they tempted God in the place without water.

^a Judg. xiii. 21.—^b Eccl. xiii. 35.—^c Judg. vii. 19.—^d Exod. xiv. 22.—^e Exod. xiv. 27.
^f Exod. xvii. 2.—^g Num. xi. 31.

15 ^hAnd he gave them their request: and sent fulness into their souls.

16 And they provoked Moses in the camp, and Aaron, the holy one of the Lord.

17 ⁱThe earth opened and swallowed up Dathan: and covered the congregation of Abiron.

18 And a fire was kindled in their congregation: the flame burned the wicked.

19 ^jThey made also a calf in Horeb: and they adored the graven thing.

20 And they changed their glory into the likeness of a calf that eateth grass.

21 They forgot God, who saved them, who had done great things in Egypt, 22 wondrous works in the land of Cham: terrible things in the Red Sea.

23 ^kAnd he said that he would destroy them: had not Moses, his chosen, stood before him in the breach:

To turn away his wrath, lest he should destroy them.

24 And they set at nought the desirable land.

They believed not his word, 25 and they murmured in their tents: they hearkened not to the voice of the Lord.

26 ^lAnd he lifted up his hand over them: to overthrow them in the desert:

27 And to cast down their seed among the nations, and to scatter them in the countries.

28 They also were initiated to Beelphegor: and eat the sacrifices of the dead.

29 And they provoked him with their inventions: and destruction was multiplied among them.

30 ^mThen Phinees stood up, and pacified him: and the slaughter ceased.

31 And it was reputed to him unto justice, to generation and generation for evermore.

32 ⁿThey provoked him also at the waters of contradiction: and Moses was afflicted for their sakes: 33 because they exasperated his spirit.

^a Num. xvi. 32.—^b Exod. xxxii. 4.—^c Exod. xxxii. 10.—^d Num. xiv. 32.
^e Num. xxv. 7.—^f Num. xx. 10.

VER. 45. *His justifications.* That is, his commandments: which here, and in many other places of the Scripture, are called *justifications*, because the keeping of them make men just. The Protestants render it by the word *statutes*, in favour of their doctrine, which does not allow good works to justify. Ch.

PSAL. CV. VER. 1. *Alleluia.* The word is repeated in some copies. S. Jer.—But Heb. has only one at the end of the preceding psalm: of which this appears to be a sequel. As in the former God's favours were specified, so here the ingratitude of his people is acknowledged. C.—It may refer to the Jews during (Euseb. Vatab.) or after the captivity, (C.) and to all in the state of sin. S. Jer. Bert.—The 47th and 48th verses agree with the three last, which were sung at the translation of the ark. 1 Par. xvi. 34. H.—Hence that canticle now makes part of our Psal. civ., xcv., and cv., with various alterations made by the prophet. Bert.

VER. 3. *Times.* He only who perseveres to the end shall be crowned. Matt. xxiv. 13; Ezec. xxxiii. H.—Such as these can alone worthily sound forth God's praises, (Bert.) being so happy as to preserve their innocence, or at least to repent. W.

VER. 4. *Us.* Heb. "me." But Aquila, Syr., &c., agree with the Sept. Some of the Jews were already returned, and pray for the liberation of their brethren. C.—The Fathers explain it of Christian converts. S. Chrys.

VER. 6. *Sinned.* Here commences the confession of sins. The just man first accuses himself. Prov. xviii. 17. C.—The same prayer is repeated, Judith vii. 13, and Dan. ix. 5, as it might be applicable to the captives. Bert.—We have injured ourselves, our neighbours, and our God. W.

VER. 7. *Going up.* Or proceeding. The banks of the sea were more elevated than the country from which the Israelites came, (C.) and the land of Chanaan was still higher. See Psal. cvi. 23; Gen. xii. 9. H.

VER. 9. *Rebuked.* Commanding with power. Nah. i. 4. C.—*Wilderness.* Or plain country. H.

VER. 10. *Redeemed.* What price was given? This is a figure of baptism, in which the fruits of Christ's blood are applied to our souls. All sins are there destroyed, as the Egyptians were in the sea. S. Aug. Ser. 42, de Temp. W.

VER. 12. *Words.* And Moses his servant. Exod. xiv. 31, and xv. 1.

VER. 13. *Counsel.* Three days after the passage of the sea God laid injunctions upon them at Mara, which they would not observe. Exod. xv. 22. C.—They coveted unnecessary things. W.

VER. 14. *Desire.* Or they greedily sought for flesh meat, (H.) at Sin, or Pharan. Exod. xvi. 13; Num. xi. 31. Chronological order is not observed. C.

VER. 16. *Holy one.* By his function (W.) of priest. Core wished to take his place, as the rest did to supplant Moses in the civil government. Num. xvi. C.

VER. 17. *Abiron.* With Core, though his children were preserved. C.—God presently resented the injury done to his ministers. Euseb.

VER. 18. *Wicked.* Two hundred and fifty accomplices, (Num. xv. 35. C.) and fourteen thousand seven hundred murmurers. M.

VER. 20. *Grass.* This enhances their folly. God is often styled the *glory* of his people. C.—Osee (x. 5) contemptuously calls the golden calf the *glory* of Samaria. H.—This idolatry was truly blameable, (Rom. i. 23,) and not the veneration paid by Catholics to the images of Christ, &c. W.—Those who pretend that the Hebrews meant to adore the true God, and not the idol Apis, are here clearly refuted; *they forgot God*, &c. Acts vii. 40. Bert.

VER. 23. *Breach.* Like a valiant captain, (C.) or pastor. H.—God complains of those who neglected this duty. Ezec. xiii. 5, and xxii. 30. The psalmist alluded to the conduct of Moses, after the people had adored the calf, (Exod. xxxii. 10,) or when they had joined with Core. Num. xvi. 44. C.—The intercession of the saints is useful, (S. Aug.) still more after their victories. S. Jer. ad Vig. 2; 2 Mac. xv. 14. Bert.—God spared the people for the sake of Moses. W.

VER. 26. *Over them.* Swearing (C.) to destroy them, (H. Ezec. xx. 23,) and scatter them, as they now experienced. Lev. xxvi. 31, and Deut. xxviii. 36, 64.

VER. 29. *Multiplied.* All who had murmured perished, or this may relate to the 24,000. Num. xxv. 9. C.—Ezec. xx. 23. S. Paul (1 Cor. x. 8) speaks of those 23,000 slain by the Levites. The Heb., which has only 3000, must be incorrect.

VER. 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips*; when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, *Hear, ye rebellious and incredulous: Can we from*